A FAMILIAR AND CHRISTIAN INSTRVCTION.

Containing a collection of diuerse and sundrie places of Scripture, seruinge for an exposition vpon the Lordes prayer, the Creede, the tenne cõmaundementes, the Sacraments, together with the offices and duties of eche Christian towardes another.

Translated out of the french by G.

52
C.16.1



Imprinted at London by Thomas Vautrollier, for Andrew Maunsell, and are to be soulde at his shop at the west end of Paules. 1582.



60;00

TO THE VVORSHIPFVLL, M. NICHOLAS CAPELIN E. R. wiſheth all maner of happineſſe in the Lord.

THis tranſlation (worſhipful Sir) liynge longe in obſcurity, which might, ere this, haue benefited manie, had it bene brought to light: a thing which I inſtantlye, for that cauſe, deſired: to bring the ſame to paſſe, by earneſt entreatie, I obtained it as a guift of your ſonne my very friend, concealing my intent & purpoſe, from him. Since which time, being more and more pricked forward aſwell by my

firſt motion: as by other my friendes perſwaſion, that had the ſight therof: I was vrged, for this and other reaſons, to commit the ſame to the Printer: that by the publiſhinge thereof, eche Chriſtian reader, (for whoſe ſake, the godly author, whoſoeuer he was, did firſt ſette it foorth in french) might receiue ſuch profitable, and comfortable inſtructions, as are therein contained. And becauſe that it is a vſuall thing amongſt many, (wherof ſome doe it for a cuſtome, ſome in hope of commoditie, & ſome of meere affection) to dedicate ſuch laboures to ſpeciall patrones: conſideringe with my ſelfe that your fatherlie deſertes towardes him, who haue bene the onelie author of all whatſoeuer he hath, did

claime

claime the ſame: I ſhold haue done great iniurie to him, and you both, if I had commended it to the patronage of any other, then to your worſhip, to whom no man can be more bound, then he is: for indeede the benefites of the parents to the childe do paſſe all other. Thus beſeeching god to graũt him ſuch ſucceſſe in all his ſtudies, as may be to his glorie, & your worſhip like encreaſe, of all ſpirituall and temporall bleſſinges: do humblie commit you to his heauenlie protectiõ. Oxon. the xvi. of Nouember. 1581

Your worſhips euer. E. R.

The Translator to the Christian Reader.

THis treatise and famylyar instruction translated out of the french, for mine own priuate exccercise onelie: beinge by my frendes, against my will diuulgated: I am to request thee (gentle Reader) friendlie to accept the same. VVhich as it is briefe, and short: so is it sweete & comfortable: containing a faithfull, and true exposition of the chiefest pointes of the pure, auncient, and Christian religion: set downe in such maner, that the simple, & ruder sort, may easely vnderstand, and beare it away. So that it should seeme in verie deede, that for them it was first framed

framed by the author him ſelfe, as hauinge an eſpeciall care of them. As for the learned, and skilfull, they haue farre better, and greater helpes, & therefore leſſe neede it: yet may they profit them ſelues ſomewhat, if they will vouchſafe to looke ſo lowe, and conſider the compendiouſe, true, and right way of expoſition therein vſed. For they ſhall ſee how one place of ſcripture is expounded by the other: the hidden and darke, by the more manifeſt, and cleare: and euery article ſo fully confirmed by the teſtimonies of Gods word, that we neede not once doubt, or ſtagger in the principles of our faith, which ought to be firme & ſtedfaſt, being grounded, and built on ſo good, and ſure a foundatiō. But the intent and purpoſe of the authour, (as I ſaide,) was

chiefly to benefit, and pleasure by this his paines, the ignoraunt, vnlearned, and poorer sort, and therefore labored to be shorte, and plaine. Short, partly least it should deterre the most part from reading of it, which are soone wearie of well doing: partly also that the volume being but smale, they might the rather be induced to buy the same. Thus laboring to be briefe, notwithstanding he hath so well tẽpered his stile, that he is not obscure: & indeuoring to be plaine, he is not ouer tedious: which should not seeme so easie a thing, seeing that the most part in writing do herein offend. Wherfore (gentle reader) I doubt not but thou wilt giue him thãks, which hath taken this paines for thy profit, and hath shewed thee so readie away to the attaining of

all

all ſpirituall knowledge, and vnderſtanding in heauenlie wiſdõe. Thus wishing thee ſo to read, and regard the ſame, that hauing an carneſt deſire to practiſe that in thy workes, which here is taught thee in wordes: and to ſeeke for thoſe things which are moſt neceſſarie, and needefull for the leading of a good & godly life: God may ſo guide the in this world by his grace: that thou maieſt in the world to come be partaker of his glorie.

Thine in the Lord,
G. C.

E. R. To the friendly Reader

THe greater part of thoſe,
that take ſome paines,
Bookes to tranſlate:
(the worke of forraine quill)
Do ſeeke ſo much to pleaſe
mens wanton vaines:
That for one good,
you ſhall ſee twentie ill.

If any fond french fancie
come in place,
Proceeding from ſome lewd,
and peeuiſh braine:
To engliſh print forſooth,
it poſtes apace
Such is the greedie thirſt,
of wicked gaine.

Italian toyes, are had
in ſo great price,
If once they chaunce
to light vpon our lande:

And euery other countries
braue deuice:
For pleaſure pend,
that ſtraight they go in hand.

The glorious title
and the gallant hue,
Greatly doth mooue
the moſt, to buy the ſame:
Thus doe they ſet their
madnes foorth to vew,
And looke for laude,
deſeruing rather ſhame.

The rotten droſſe, is
more eſteemed then gold,
And filthie dregges,
preferred before pure wine:
To godly writers,
goodwill now is cold:
Let prieſts tranſlate them,
I am no Diuine.

Thus do they prate:
and (which is worſt of all)

Backebite the beſt,
who better ſpēd their time,
But let not barking
Zoylus you appalle,
The bad, will euer,
at the good repine.

Seeke out ſuch bookes,
as this, for to tranſlate,
Which guide the waie,
vp to the ſtarrie skie,
And ſhew, the duties,
plaine, of ech eſtate,
Rich, poore, yong, olde,
and all, may learne thereby.

He that did this,
doth no reward expect,
But onely craues,
the readers curteouſlie,
With willing heart,
and mind it to accept:
That graunt, or elſe
you do him iniurie.

A FAMILIAR AND CHRISTIAN instruction.

FOraſmuche as the Lordes prayer, the beliefe, called the Apoſtles creede,& the ten commaundements giuen vnto Moſes in two tables of ſtone,containyninge the whole ſumme of all that we ought to pray for, beleeue, doe, or leaue vndone, we thought it not amiſſe to ſet them here down in order, accordinge vnto theire fourme and tenour, before we proceede in the expoſition of eche of thē, which we wil afterward deuide by articles,opening and declaringe euery one of them apart,with ſome neceſſary and profitable additions, as briefly as we may:ſo that by theſe meanes the reader may the better vnderſtand and beare in mynd the

matter & contentes of thoſe things which in this litle collection, ſhalbe handled more at large.

THE LORDES PRAYER.

OVR father which arte in heauen, halowed be thy name, thy kingdome come, thy will be done, in earth as it is in heauen:

The three firſt articles do commaunde vs to haue the onely glory of God before our eyes in all our prayers and petitions.

Giue vs this day our daily bread and forgiue vs our treſpaſſes, as we forgeue them that treſpaſſe againſt vs: and leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power and the glory, for euer and euer. Amen.

Theſe

These three laſt articles doe deſire of God thoſe thinges which do preſerue in this life; and helpe our neceſſities, to the ende that his glorye might ſoe much the more ſhine in vs.

THE APOSTLES CREEDE.

I Beleeue in God the father almightie, maker of heauen and earth.

The Chriſtian man beleeueth that there is one onely God, inuiſible, euerlaſting, eternall, without beginning or end: almightie, wholy wiſe, wholy good, wholy iuſt, wholy mercifull, and wholy perfect, creator of all creatures.

And in Ieſus Chriſt his onely ſonne our Lord:

All the partes of our ſaluation are comprehended and compriſed in Ieſus Chriſt. If we ſeeke for ſal-

uatiõ, the onely name of Ieſus doth tech vs that it is in him. If we deſire the giftes of the holy Ghoſt we ſhal finde them in his vnctiõ, if we ſeeke for ſtrength, it is in his Lordſhip.

Who was conceaued by the holy Ghoſt, borne of the virgin Mary.

Yf we would finde meekeneſſe, and gentleneſſe, his natiuitie doeth offer it vnto vs, by the which he was made like vnto vs, (ſinne onelie excepted) to learne to be pitifull.

Suffred vnder Põtius Pilate, was crucified, dead and buried: he deſcended into hell.

In his condemnation we haue our abſolution: in his croſſe, our curſe is wiped out: and the ſatiſfaction we haue in his ſacrifice: and purging in his bloud. The mortificatiõ of our fleſh, doth conſiſt in his Sepulcher: and our reconciliation, in his deſcention into hell.

He roſe againe the third day from death:

The

The newenesse of life doth consist in his resurrection, & hope of immortalitie.

He ascended into Heauen, & sitteth on the right hand of God the father almightie:

By his ascention, the heauenly heritage is assured vs, if we seeke for help and comfort, and the abundance of all richesse, we haue it in his kingedome.

And frõ thence he shall come to iudge the quicke & the dead.

If we desire to waite for the iudgement in safetie, we haue this good turne, inasmuch as he himselfe is our iudge.

I beleeue in the holy Ghost, the holy Catholike church: the Communion of Saintes: the forgiuenesse of sinnes: the resurrection of the bodie, and the life euerlasting.

In summe, sith that the treasures of all richesse, are in Iesus Christ, we

muſt draw them from thence that we may be repleniſhed & refreſhed and not from elſewhere.

THE TEN COMMAVNDEMENTES.

The firſt table.

HEarken and take heede Iſraell: I am the Lorde thy God, which brought thee out of the lad af Egipt out of the houſe of bondage.

Thou ſhalt haue none other Gods before me.

He would that all impietie and ſuperſtition being put aſide and ſeparated farre from vs, we ſhould honoure him with a true and ſincere loue of godlineſſe.

Thou ſhalt make thee no grauen image nor the likeneſſe of any thing ether in heauen aboue,

or

or in the earth beneath, or in the waters vnder the earthe: thou ſhalt not bow downe to thē nor worſhip them: for I am the Lord thy God a ielous God viſiting the ſinnes of the fathers vpon their childrē vnto the third and fourth generation of them that hate me: and do ſhew mercie vnto two thouſand generations of them that loue me and keepe my commaundements.

In withdraweinge vs from all carnall actions he leadeth vs vnto the right ſeruice due vnto him, to witte ſpirituall, and that which he himſelfe hath ordained.

Thou ſhalt not take the name of the Lorde thy God in vaine: for he will not holde him guiltleſſe that taketh his name in vayne.

Herby he wold haue the maieſty of his name to be ſanctified & halow-

ed of vs & not prophaned through contempt or want of due reuerēce

Remember to kepe holie the Sabaoth day, six daies shalt thou labour, and do all thy worke, but the seuenth day is the rest of the Lord thy God: thou shalt do no worke in it, nether thou nor thy sonne, nor thy daughter, nor thy seruaunt, nor thy handemayde, nor thine oxe, nor thine asse, nor the straunger that is within thy gates: for in six dayes the Lord made heauen and earth, and all that is in them, and the seuenth day he rested: wherfore he hath blessed the day of rest, and hath made it holy to himselfe.

The end and scope of this cōmaundement is, that we being dead vnto our owne affections and workes, should meditate on the kingedome of God, and excercise our selues therein accordinge to the meanes which he hath ordained and appoin-

pointed.

THE SECOND TABLE.

HOnour thy father and thy mother that thy dayes may be longe vpon the earth which the lord thy God hath giuẽ thee.

By this he would that the orders & degrees which he hath constituted, be kept and obserued: in doing due reuerẽce vnto those which he hath ordained superiours.

Thou shalt do no murther.

He forbiddeth all violence, iniurie, and hurte, by the which the bodies of our neighboures are harmed.

Thou shalt not commit adulterie.

That we be not polluted with anie filthinesse or inordinate lust of the flesh.

Thou shalt not steale.

He forbiddethe vs to scrape vnto our selues our neighbours goodes: knowing that whatsoeuer any one

doth posſeſſe, it is not by hap-hazard, but by the diſpoſinge & diſtribution of our ſoueraigne Lord and maiſter.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

He will that wee keepe the truthe without diſſembling, that we doe not hurte the good name and renowme of any man: either by malicious detractions or falſe reports: or that we ſhoulde endomage any one in his ſubſtance and goodes by lying and euill dealing.

Thou ſhalt not couuet thy neighbours houſe: thou ſhalt not couuet thy neighbours wife, nor his ſeruaunt, nor his maide, nor his oxe, nor his aſſe, nor any thing which is his.

He would not haue any thought in our minde to moue our harts to concupiſcence, which might bring any detrement or domage to our neighbour.

CON-

CONCERNING PRAYR.

This foundation and grounde being laide, that ſith we are ſo corrupted that we can not ſo much as thinke a good thought, if God doe not giue it vnto vs: and ſeeing that he hath promiſed to giue vs whatſoeuer we ſhall deſire and aske of him in his ſonnes name, we will begine with the Lords prayer: but before the expoſition and handeling thereof, we will intreate of certaine pointes verie profitable and neceſſarie to be knowen, afore we can rightly make our prayers, whereof the firſt ſhalbe

THAT WE OVGHT to praye.

Luke. 18. 1. *VVe ought alwayes to pray & not to be weary.*

Luke. 21. 36. *VVatch therefore and pray continually, that thou may be worthy to eſcape all theſe thinges that ſhall come to paſſe, and that ye may ſtande before the ſonne of man.*

Luke. 22. 40. *Pray leaſt ye enter into temptation.*

Epheſ. 6. 18. *And pray alwayes with*

all manner of prayer and ſupplication in the ſpirite and watch thereunto with all perſeuerance and ſupplication for all Saincts. 19. *And for me that vtterraunce may be giuen vnto me, that I may open my mouth boldly to publiſh the ſecret of the Goſpell,* 20. *Whereof I am the embaſſadour in bondes, that therein I may ſpeake boldly, as I ought to ſpeake.*

Coloſ. 4. 2. *Cõtinue in praier, & watch in the ſame with thanks giuing.* 3. *Praiing alſo for vs, that God may open vnto vs the doore of vtterance, to ſpeake the miſterie of Chriſt: wherfor I am alſo in bondes.*

1. *Theſ.* 5. 17. *Praie continually.* 18. *In all thinges giue thankes for this is the will of God in Chriſt Ieſus toward you.*

1. *Timoth.* 2. 1. *I exhorte therefore, that firſt of all, ſupplications, prayers, interceſſions, and giuing of thankes be made for all men.* 2. *For Kinges & for all that are in authoritie, that we may leade a quiet and peaceable life, in all godlines and honeſtie.*

Iames. 5. 13. *Is any among you afflicted? let him pray. Is any merie? let him ſing.* 14. *Is any ſicke amonge*

you,

you: let him call for the elders of the Church, and let them pray for him, and anointe him with oyle in the name of the Lorde. Item. 15. & 16.

1. Pet. 4. 7. Nowe the ende of all thinges is at hande: Be ye therefore sober and watch in prayer,

Besides the expresse commaundement that we haue to praye vnto God, the miserable estate and condition wherein we are, ought to solicite and prouoke vs therunto: being oppressed with so many necessities, pouerties, miseries, and wrapped & euen ouerwhelmed with so many euills and so many misfortunes, one euery side inuironed with innumerable assaults, in daunger of many perills, and hauing at our feete many and infinite daungers, which Satan doth lay before vs. In such a captiuitie, alas! what cā we doe but crie and call on him which therein can helpe vs? we, we I say, which are very fraile, and on euery side enuironed & beset with infirmities? moreouer although there were no Satan, nor any other enemie to wage warre and battle

againſt vs,& albeit we of our ſelues coulde remedie all our temporall neceſſities and ſurmount all the aſſaultes which may happen vnto vs in this worlde: Notwithſtanding we are ſolde vnder ſinne, that is, as ſlaues and bondmen we are tyed vnto ſinne, gouerned, led, and conducted by her domination. In ſuch ſort, that all our minde, all our hart, all our thoughts & cogitations, all our affections and operations, are wholy addicted to ſinne and iniquitie, we are not ſufficiēt of ability to thinke any thing of our ſelues, as of our ſelues, but all our ſufficiēcy & abilitie is of God for it is God that doth cauſe in vs both the will and the deede according vnto his good pleaſure: for I do not approue that which I doe ſith I do not that which I would, but that I hate. The rewarde of ſinne is death, and the ſting of death is ſinne, that is, through our ſinnes we offende and ſtirre vp God againſt vs, we prouoke his wrath & indignation, yea his curſe and malediction, and our eternall damnation. What elſe therfore remaineth vnto vs, but ſtil

to

to be in ſinne and death, vnleſſe he which is our ſufficiencie and ability which can giue vnto vs both the will and the accompliſhment therof and to whome it only belongeth to pardon ſinnes vnleſſe he I ſay be ſauourable and through his gracecious goodnes be merciful vnto vs? we ought therefore to pray, that of his mercie he woulde pardon and forgiue vs our ſinnes, withholding the hande of his iuſtice and anger which we haue well deſerued, and that through his power he woulde deliuer vs from the hande of the Diuell, in taming our fleſh and our euill affections, & that of his bountifulnes and liberalitie he woulde giue vs all thinges neceſſarie.

TO ONE GOD.

Exo. 20.3. *Deut.* 5.7. *Thou ſhalt haue no other Gods before me.*

*Deut.*4 29. *But if frō thence thou ſhalt ſeeke the Lord thy God, thou ſhalt find him if thou ſeeke him with all thine hart, and with all thy ſoule.* *Deut.*6.12. *Beware leſt thou forget the Lord which brought the out of the lād of Egypt out of the houſe of bondage.*13. *Thou ſhalt*

feare the Lord thy God, and serue him, and shalt swere by his name. 14. Ye shall not walke after other Gods, after any of the Gods of the people that are rounde about you. 15. (For the Lord thy God, is a ielous God among you) least the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

1. King 9. 6. But if ye and your children turne away from me, and will not keepe my commaundementes, & my statutes (which I haue set before you) but goe and serue other Gods, and worship them. 7. Then will I cut of Israell from the lande.

2. Kings. 1. 16. And he saide vnto him, thus saith the Lorde, because thou hast sent messengers to inquire of Baalzebub the God of Ekron (was it not because there was no God in Israell to inquire of his worde) therefore thou shalt not come downe of thy bedde, on which thou arte gone vp, but shalt die the death.

Esa. 45. 21. Am not I the Lord? and there is none other God beside me, a iust God and a sauiour, there is none beside me. 22. Looke vnto me, and ye shalbe saued: all the ends of the earth

shall

ſhalbe ſaued: For I am God & there is none other. 23. I haue ſworne by my ſelfe: The word is gone out of my mouth in righteouſnes and ſhall not returne: That euery knee ſhall bow vnto me & euery tongue ſhall ſweere by me.

Ierem 17. 5. Thus ſaith the Lorde, curſed be the man, that truſteth in man, and maketh fleſh his arme, and withdraweth his hart from the Lord: 7. Bleſſed be the mā that truſteth in the Lord and whoſe hope the Lorde is.

Math. 4. 10. Auoide Satan: for it is written, Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue.

When the holy Scripture forbiddeth vs, to pray and to call vpon any other, but vpon one only God, we muſt not ſimply vnderſtande that we ought not to make our requeſt but to God only: for we reade that requeſts haue oftentimes bene made to men. But it muſt be vnderſtoode of prayer, which is made to him, vnto whom we haue our recourſe, as vnto our onely hope, and as vnto him which is author of all goodnes, and which hath al power: that which can not be giuen or ar-

tributed to any other but to God alone, without manifeſt ſacrelege. Nowe when we requeſt men it is far after an other ſort: for it is onely as the inſtrumentes & ſeruaunts of God to whom he hath giuen power and the meanes to helpe vs. The which ought well to be marked in all prayers made to creatures leſt that thinking to be religious we become ſuperſtitious in ouerſhadowing & darkening the glorie of God. Aboue all we ought to take heede leſt we fal into the errour of the Papiſtes and paganes, which do well confeſſe that which now we ſpeake of, and in the meane time do bring in the inuocation of the dead, couering and clokinge themſelues with their diſtinction, to wit, that they do not cal on thē as on the ſoueraigne Lord, for they leaue to God (ſaye they) his ſoueraignitie: But it is a thinge moſt ſure and certaine that their imagination is ioyned with Idolatry, forasmuch as they do tranſport the glory of God alone to manie: And to this purpoſe ought the examples of the holie Patriarkes, Prophets, and Apoſtles to ſerue for

vs which neuer did once call vpon Adam, or Abell, or Enoch, or Noe, or Abraham, or Isaacke, or Iacob, or anie of their predeceſſors, but God onely. And the holy ſcripture maketh no mention but that the inuocations or ſupplications at anie time were adreſſed to God alone. And hereunto alſo maketh the example and doctrine of our Lord Ieſus Chriſt, the example: for he neuer cried but to his father. The doctrine: for giuing vs the fourme & manner of prayer, he doth teach vs to addreſſe our ſelues to his father alone: When ye ſhall pray, ye ſhall ſaye, *Our father &c.* But if that wee might addreſſe our ſelues vnto the dead, he ought, for diſtinctions ſake to ſay, when ye ſhall pray to God, or, &c. yea ſhall ſay &c. In that he hath not ſet downe any diſtinction of prayers, either he was not well aduiſed (which is moſt deteſtable blaſphemie:) or elſe he doeth ſufficiently ſhew that none other ought to be called vpon but God alone.

FOR IT IS TO DOE him honour and ſeruice,

Pſal.50. 14. Offer vnto God praiſe, and pay thy vowes vnto the moſt high. 15. And call vpon me in the day of trouble, ſo will I deliuer thee and thou ſhalt glorifie me. Pſal. 116. 12. What ſhall I render vnto the Lord for his benefites towardes me? I will take the cuppe of ſaluation and call vppon the name of the Lord.

Becauſe in prayinge vnto God, beſides that we do acknowledg our infirmities, we confeſſe alſo that he is almightie, able to help and ſuccour vs. The which confeſſion God doth more eſteeme then all ſacrifices, and doth preferre it before all other honoures which we can doe vnto him. He therefore that calleth not vpon God, doth ſpoile and rob God of the honour & glorie which is dew vnto him,

WITHOVT OPINION of our owne righteouſnes.

Pſal. 34 18. The Lorde is neere vnto them that are of a contrite hart, and will ſaue ſuch as be afflicted in ſpirite.

Pſal. 51. 17. The ſacrifices of God are a contrite ſpirite. a contrite and a broked

broken hart, O God thou wilt not de-
ſpiſe.

Pſal. 79. 8. Remember not againſt
vs the former iniquites, but make haſt
and let thy tender mercies preuent vs:
for we are in great miſerie. 9. Helpe
vs, O God of our ſaluation for the glorie
of thy name, and deliuer vs, and be
mercifull vnto our ſinnes for thy name
ſake.

Eſa. 57. 15. For thus ſayth he, that
is hie and excellent, he that inhabiteth
the eternitie, whoſe name is the holy
one, I dwell in the hie and holy place
with him alſo which is of a contrite and
humble ſpirit, to reuiue the ſpirite of the
humble, & to giue life to them that are
of a contrit heart.

Eſa. 66. 2. For all theſe thinges hath
my hande made, and all theſe things
haue bene, ſaith the Lorde: and to him
will I looke, euen to him that is poore,
and of a contrite ſpirite and trembleth
at my wordes.

Daniel. 9. 18. O my God, encline thine
eare and heare: open thine eyes and
beholde our deſolations, and the citie
whereupon thy name is called: for we
not preſent our ſupplications before thee
of our owne righteouſnes, but of thy

great tender mercies.

1. Pet.5.5. Likewise ye yongers, sub- submit your selues vnto the elders, and submit your selues euery man, one to an other: decke your selues inwardly in lowlines of minde: for God resisteth the proude, and giueth grace to the humble 6 Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time. 7. Cast all your care on him: for he careth for you.

BVT IN THE NAME of his sonne Iesus Christ.

Mat.18.19 Againe, verely I say vnto you, that if two of you shal agre in earth vpon any thing, whatsoeuer they shal desire it shall be giuen them of my father which is in heauen. 20 For where two or three are gathered together in my name there am I in the middest of them.

Ihon.14.13. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified in the sonne. 14. If ye shall aske any thing in my name I will doe it.

Ioh. 16.23. Verely, verely, I say vnto you, whatsoeuer ye shall aske the father in my name he will giue it you.

Rom.

Rom. 1.8. *First I thanke my God through Christ for you all, because your faith is published throughout the whole worlde.*

Ephes. 3.12. *By whome we haue boldnes, and entrance with confidence by faith in him.* 5.20. *Giuing thankes all wayes for all thinges to God euen the father, in the Name of our Lorde Iesus Christ.*

Heb. 7. 25. *Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.* *Item.* 13.15. *Let vs therefore by him offer the sacrifice of praise alwayes to God, that is the fruit of the lippes, which confesse his name*

FOR HE IS OVR Mediatour.

Rom. 8.3.4. *Who shall condeme it is Christ which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh requeste also for vs.*

1. *Timoth.* 2.5. *For there is one God and on mediatour betweene God and man, which is the man Christ Iesus.* 6. *Who gaue himselfe a ransome for all men, to be a testimonie in due time.*

Heb. 9.15. And for this cause he
the mediatoure of the new testament
that through death, which was for th
redemption of the transgressions the
were in the former testament, they which
were called, might receaue the promise
of eternall inheritaunce. Item 2.24. For
Christ is not entred into the holy places
that are made with handes, which are
similitudes of the true sanctuarie: But
is entred into verie heauen to appeare
now in the sight of God for vs.

1. Iohn. 2.1. And if anie man sinne
we haue an aduocate with the father,
Iesus Christ the iust. 2. And he is the
reconciliation for our sinnes, and not
for ours onely, but also for the sinnes
of the whole worlde.

Then do we pray in the name of Iesus Christ when as we laie aside all opinion of ryghteousnesse and worthinesse, and do acknowledge our owne vnworthinesse, we doe poure out our praiers vpon the only merite of the death and passion of our Lord Iesus Christ, and vpon the intercession which he now maketh in heauen for vs, hauing pierced the heauens, sitting at the right hand of God his father, appearing alwaies

waies in his sight for vs, not vtterly to destroy and lose vs, nor to provoke God against vs, but to appease him, to excuse vs, to saue vs, and to cause vs to obtayne that, which we desire of him. For seing all men are vnworthy to come before God and to present thē selues before his face: to the end that he might lift vs out of that confusion, which we haue or should haue in our selues, the father of heauen hath giuen his onely sonne our Lord, to be a mediator & aduocate towards him, by whose conduction we might frankelie and freelie approch vnto him, being assured, forasmuch as we haue such an intercessour which in nothinge can be refused of the father, & also that nothinge shall bee denied vs of all that we shall aske in his name. And that the throne of God, is not onelie the throne of maiestie, but also of grace: Before the which we may in the name of such a mediatour and intercessour appeare with all confidence and boldenesse, for to obtaine mercie, & to finde grace and helpe, and all that which is necessary & needeful for vs. Where-

fore as it is commaunded vs to c
vpon God, and the promise is giue
vnto those which shal cal vpon hi
that they shalbe heard, so is it al
expressly commaunded vs to ca
vpon God in the name of our Lo
Iesus Christ.

IN FAITH.

Psal. 22. 4. Our fathers trusted i thee: they trusted and thou diddest de liuer them. 5. They called vpon the and were deliuered, they trusted in the and were not confounded.

Math. 21. 22. And whatsoeuer y aske in prayer, if ye beleeue, ye shall re ceiue it.

Marke 11. 24. Therefore I say vn to you, whatsoeuer ye desire when y pray, beleeue that ye shall haue it, and it shall be done vnto you.

Rom. 10. 13. For whosoeuer shall call vpon the name of the Lord shall be sa ued. 14. But how shall they call vppon him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and howe shall they heare without a preacher?

Rom. 14. 23. And whatsoeuer is not

of

of faith is ſinne.

Epheſ. 5.3.12. *By whome we haue boldeneſſe & entrance with confidence by fayth in him.*

Hebr. 4.16. *Let vs therefore goe boldely vnto the throne of grace, that we may receiue mercy & find grace to help in time of neede.*

Hebr. 10.22. *Let vs draw neare with a true heart in aſſurance of faith, ſprinkled in our heartes from an euill conſcience, and waſhed in our bodies with pure water.*

Ia. 1.5. *If anie of you lacke wiſdome, let him aſke it of God, which giueth to all men liberally and reprocheth no mã, and it ſhall be giuen him.* 6. *But let him aſke in faith and wauer not: for he that wauereth is like the waue of the ſea, toſſed of the wind and caried away.*

Theſe places, and aboue all that of S. Iames, doeth ſhew ſufficiently what it is *To pray in faith, and wauer not* (ſayth he) It is then with a full confidence and ſureneſſe that wee ought to call vpon God: for that we may call vpon him we muſt be aſſured of his bountie and goodneſſe, and be reſolued that he will be fauourable and mercifull vnto vs, and

that he will giue vs that which we shall aske of him. And not without a cause that assuraunce is required: for he which doubteth, doth double iniurie to God. First he holdeth not for a certainetie that God is wholy good. Secondarilie he accounteth him not true in his promises. For if he be good, we ought not to doubt that he wil giue vs that, which is necessary and expedient. If he be true he will keepe his promise. But he hath promised that he will heare vs: then without open and manifest iniurie we cannot doubt but that he will heare vs in our praiers. They do also wrong to Iesus Christ, forasmuch as they do put in doubt whether he hath fullie reconciled vs to God his father, and hath brought vs into his fauour and grace. For if we be wholly reconciled vnto him, and the peace be made, how will he refuse vs in our requestes? Or if he refuse vs, how shall we be throughlie at accord with him? But forasmuch as the reconciliation is perfect and whole, he will not refuse vs: and as for vs, he hath herein fullie resolued vs.

WE

WE OVGHT TO PRAY with heart.

Deut. 4.29. But if from thence thou ſhalt ſeeke the Lord thy God, thou ſhalt finde him, if thou ſeeke him with all thine heart, and with all thy ſoule.

1. Sam. 17. 7. But the Lord ſayde vnto Samuell, looke not vpon his countenance, nor on the hight of his ſtature, becauſe I haue refuſed him: for God ſeeth not as man ſeeth: for man loketh on the outward appearaunce, but the Lord beholdeth the heart

Iſaias. 29. 13. Therefore the Lorde ſaide. Becauſe this people come neare vnto me with their mouth, and honoure me with their lippes, but haue remoued their heartes farre from me, and their feare towardes me was taught by the precepts of men.

Iohn. 4.13. But the houre commeth, and now is, when the true worſhippers ſhall worſhippe the father in ſpirit and truthe, for the father requireth euen ſuch to worſhip him.

1. Cor. 14.15. What is it then? I will pray with the ſpirit, but I will pray alſo with vnderſtandinge. I will ſinge with the ſpirit, but I will ſing with vnder-

ſtandinge alſo.

SO THAT IT BE NOT in an vnknowne toungue.

1. *Cor.* 14. 14. *For if I pray in a ſtrañ toungue, my ſpirit prayeth: but mine vnderſtanding is without fruite.* 15. *what is it then? I will pray. &c.*

AND WITH LOVE AND Charitie.

Iſa. 58. 7. *Is it not to deale thy bread vnto the hungrie, and that thou bringe the poore that wander, vnto thine houſe? When thou ſeeſt the naked, that thou couer him, and hide not thy ſelfe from thine owne fleſh.* It is thy neighbour for in him thou ſeeſt thy ſelfe as in a glaſſe. 8. *Then ſhall thy light breake foorth as the morning, and thine health ſhall grow ſpeedely: thy righteouſneſſe ſhall go before thee, and the glorie of the Lord ſhall embrace thee.* 9. *Then ſhalt thou call and the Lord ſhall anſwere: thou ſhalt crie, and he ſhall ſay here I am.*

Mat. 5. 23. *If then thou bringe thie gift to the alter, and there remembreſt, that*

at thy brother hath oughte againſt ee: leaue there thine offringe before e alter, and go thy way: firſt be re-nciled to thy brother, and then come nd offer thy gifte. Item 6.12. Forgiue r our debtes, as we alſo forgiue our de-noures.

Marke 11.25. But when ye ſhal ſtand nd pray, forgiue, if ye haue any thing gainſt any man, that your father alſo hich is in heauen, may forgiue you our treſpaſſes.

WITH PVRENES OF onſcience and amendment of life.

Prouer.1.27. VVhen your feare cometh ike ſudden deſolation, and the deſtru-tion ſhall come like a whirlewindde. VVhen affliction & anguiſh ſhall come pon you. 28. Then ſhall they call vpon ne but I will not anſwere: they ſhall eeke me early, but they ſhall not finde ne. 29. Becauſe they hated knowledge, & did not choſe the feare of the Lorde. 30. They would none of my counſel, but deſpiſed all my correction

Prouerb.15.8. The ſacrifice of the wicked is abomination vnto the Lorde, but the prayer of the righteous is accep-

table vnto him.

Prouer.21.13. He that ſtoppeth his eares at the crye of the poore, he ſhall alſo crie and not be heard.

Eſa.1.10. Heare the worde of the Lorde, O princes of Sodom. Harken vnto the law of our God, O people of Gomorah. 11. What haue I to do with the multitude of the ſacrifices, ſaith the Lord? I am full of the burnt offringes of rammes, & of the fatte of fed beaſtes. And I deſire not the blood of bullockes, nor of lambes, nor of goates. 12. When ye come to appeare before me, who requireth this at your hands, to treade in my courts? 13. Bring no mo oblations in vaine: incenſe is abomination vnto me. I can not ſuffer your new moones, or Sabbathes, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies. 14. My ſoule hateth your new moones and your appointed feaſtes, they are a burden vnto me: I am wearie to beare them. 15. And when you ſhall ſtretch out your handes, I will hide mine eyes from you: and though you make many prayers I will not heare: for your handes are full of blood.

Ierem.7.16. Therefore thou ſhalt not pray for this people, neither lift vp

crie

crie or prayers for them, neither intreate me, for I will not heare thee.

Iere. 11. 14. Therefore thou ſhalt not pray for this people, neither lift vp a crie or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

IN EVERY PLACE

Eſa. 65. 16. He that ſhall bleſſe in the earth, ſhall bleſſe himſelfe in the true God, and he that ſweareth in the earth, ſhall ſweare by the true God: for the former troubles are forgotten, and ſhall ſurely hide themſelues from mine eyes.

Malach. 1. 11. For from the riſing of the ſunne vnto the going downe of the ſame, my name is great among the Gentiles, and in euery place incenſe ſhalbe offered vnto my name, and a pure offring: for my name is great amõg the heathen ſaith the Lorde of hoſtes.

Iohn. 4. 21. And Ieſus ſaide vnto her, woman, beleeue me, the houre cometh when ye ſhal neither in this mountaine, nor at Ieruſalem, worſhippe the father.

Act, 16. 13. And on Sabbath day, we went out of the citie beſides a riuer,

where they were wont to pray: and we ſate downe and ſpake vnto the women, which were come togeather.

1. *Timoth.2.8. I will therefore that the men pray, euery where lifting vppe pure handes without wrath or doubting.*

Now to tye prayers to certaine places, and to thinke that God doth ſooner heare vs in one place then in an other, that is proper to Iudaiſme: for in olde time, through a ſinguler priuiledge, it was graunted to the Iewes onely to haue a temple, In the which God woulde be called vpon, with promiſe to heare them which ſhoulde come thyther to pray vnto him. But nowe euen as the difference betweene the Iewes and the Gentiles is taken awaye, ſo likewiſe the libertie, to praye through out the vniuerſall worlde, is giuen in what place ſoeuer it be.

ALTHOVGH THE REpaire into a ſecret place be an aide and helpe to pray well.

Math.6.5. And when thou prayeeſt, be

be not as the hypocrites: for they loue to ſtand, and praye in the ſinagogues, and in the corners of the ſtreetes becauſe they woulde be ſeene of men. Verely I ſay vnto you they haue their reward. 6. But when thou prayeſt, enter into thy chaumber: and when thou haſt ſhut thy doore, pray vnto thy father which is in ſecrete, and thy father which ſeeth in ſecret, ſhall reward thee openly.

Matth. 14. 23. And as ſoone as he had ſent the multitude away, he went vp into a mountaine alone to pray: and when the euening was come he was there alone.

Luke. 6. 12. And it came to paſſe in thoſe dayes, that he went into a mountaine to pray, and ſpent the night in prayer to God.

Act. 10. 9. On the morowe as they went on their iourney, and drewe neere vnto the citie, Peter went vp vpon the houſe to pray, about the ſixt hower.

AND THAT THE PRAYers in aſſemblies ought not to be contemned.

Matth. 18. 19. Againe verely I ſay

vnto you, that if two of you ſhall agree in earth vpon any thinge, whatſoeuer they ſhall deſire, it ſhalbe giuen them of my father which is in heauen. 20. For where two or three are gathered togeather in my name, there am I in the middeſt of them.

WE OVGHT NOT TO aske any thinge contrarie to God.

Marke. 10. 35. Then Iames and Iohn the ſonnes of Zebedeus came vnto him, ſaying, Maiſter, we woulde that thou ſhouldeſt doe for vs that, that we deſire. 36. And he ſaide vnto them, what woulde ye that I ſhoulde doe for you. 37. And they ſaide vnto him, graũt vnto vs, that we may ſit one at thy right hand, and the other at thy left hand in thy glorie. 38. But Ieſus ſaide vnto them. Ye know not what ye aske can ye drinke of the cup that I ſhall drinke of, and be baptiſed with the baptiſme wherewith I ſhall be baptiſed with.

Iames. 4. 3. Ye aske, and receiue not becauſe ye aske amiſſe, that ye might conſume it on your luſtes.

1. Iohn. 5.14. *And this is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

AND SO PRAYING WE shalbe heard as promise is made vnto vs.

Psal.50.14 Offer to God praise, and paye thy vowes vnto the most high, 15. And call vpon me in the day of trouble: so will I deliuer thee, & thou shalt glorifie me.

Psal.91.14. Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my name. 15. He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

Psal.145.18. The Lord is neere vnto all that cal vpon him: yea to al that call vpon him in truth. 19. He will fulfill the desire of them that feare him: he also will heare their crie, and will saue them.

Prouerb. 15.8. The sacrifice of the wicked is abomination to the Lord: but the prayers of the righteous is accep-

table vnto him.

Esai. 30. 19. *Surely a people shall dwell in Sion, and in Ierusalem: thou shalt weepe no more: he will certainely haue mercie vpon thee at the voice of thy crie: when he heareth thee, he will aunswere thee*

Esai. 65. 24. *Yea, before they call, I will aunswere, and whiles they speake I will heare.*

Ierem. 29. 12. *Then shall you crie vnto me, and ye shall goe and pray vnto me, and I will heare you.* 13. *And ye shall seeke me, and finde me, because ye shall seeke me with all your hearte.*

Ioel. 2. 32. *But whosoeuer shall call on the name of the Lorde shalbe saued: for in mount Sion, and in Ierusalem shalbe deliuerance, as the Lorde hath saide, and in the remnant whom the Lorde shall call.*

Matth. 7. 7. *Aske, and it shalbe giuē you: seeke and you shall finde: knocke and it shalbe opened vnto you.* 8. *For whosoeuer asketh receiueth: and he that seeketh findeth, and to him that knocketh it shalbe opened.* 9. *For what man is there amongest you, which if his sonne aske him bread, woulde giue him a stone?* 10. *Or if he aske fishe will giue him*

him a ſerpent? 11. If ye then which are euill, can giue to your children good giftes, how much more ſhall your father which is in heauen, giue good thinges to them that aske him?

Luke. 11. 5. Moreouer he ſaide vnto them, which of you ſhall haue a friend, and ſhall goe to him at midnight, and ſay vnto him, friende, lende me three loues? 6. For a friende of mine is come out of the way vnto me, and I haue nothing to ſet before him. 7. And he within ſhould aunſwere, and ſay, trouble me not: the dore is now ſhut, and my children are with me in bed: I can not riſe and giue them to thee. 8. I ſay vnto you though he woulde not ariſe and giue him, becauſe he is his friend, yet doubtleſſe becauſe of his importunitie, he woulde riſe and giue him, as many as he needed. 9. And I ſaye vnto you, aske and it ſhalbe giuen: ſeeke and ye ſhall finde: knocke and it ſhalbe opened. 10. For euery on that asketh receiueth: and he that ſeeketh findeth: and to him that knocketh it ſhalbe opened.

Iohn. 16. 23. And in that day ſhall ye aske me nothing. Verely, verely, I ſay vnto you, whatſoeuer ye ſhall aske the

father in my name, he will giue it you Hitherto haue he asked nothing in my name: aske, and ye ſhall receiue that your ioye may be full.

THE FORME OF prayer.

Matth.6 9. After this manner pray ye, Our father which art in heauen, &c.

Sith that all our praiers ought to be offered and preſented to God through our Lorde Ieſus Chriſt, we ought alſo by him to be conducted to forme and frame them aright: for as ſaith S. Paule we knowe not how to pray as we ought to doe. Wherefore he giueth vs alſo his holy ſpirite, by the which we crie Abba, father, the which alſo doth aide our feeblenes and infirmitie, making requeſt for vs with ſobbes and ſorowes, which can not be expreſſed, to that ende alſo hath he giuen vs the forme of prayer by the which as by a rule we directe all our prayers. Not to binde our ſelues to ſcrupulouſly to the words, but to ſhewe vs to what ende and fine all our requeſtes and prayers ought

ought to be referred. It is not therefore to saie that we may not vse the psalmes or other words, for our Lorde Iesus Christ himselfe hath vsed other wordes, and longer talke in Sainct Iohn. chapter 17. and in in S. Math chap. 26. 39. and 42. he doth not make so longe a prayer. The Apostles also in the Act. chapter. 4. 24. haue vsed an other forme but whether they were longer or shorter notwithstanding they haue prayed for no other thing but for that which heare is comprehéded. Let vs note then, that here is giuen to vs a lawe to pray aright, not as touching the wordes, but as concerning the thinges them selues that ought to be prayed for, and as farre as it toucheth the substance of prayer.

Father.

Deut. 32. 6. Is not he thy father that hath bought thee? he hath made thee and proportioned thee?

Esai. 63. 16. Doubtlesse thou art our father though Abraham be ignorant of vs, and Israell know vs not, yet thou, O Lorde, art our father, and our redeemer:

thy name is for euer.

Esai. 49. 15. Can a woman forget her childe and not haue compassion on the sonne of her wombe? though they shoulde forget, yet woulde I not forget thee.

Ieremi. 31. 9. For I am a father to Israell, and Ephraim is my first borne.

Malachi. 1. 6. A sonne honoureth his father, and a seruaunt his maister. Yf then I be a father, where is then my honour? and if I be a maister, where is my feare, saith the Lord of hostes, vnto you, O Priestes, that despise my name. and ye saye wherein haue we despised thy name?

Mala. 2. 10. Haue we not all one father, hath not one God made vs? VVhy doe we transgresse euery one against his brother, and breake the couenaunt of our fathers?

Matth. 7. 9. For what man is there amongest you, which if his sonne aske him breade, woulde giue him a stone? 10. Or if he aske fishe, will giue him a serpent? 11. Yf ye then which are euill, can giue to your children good gifies, how much more shall your Father which is in heauen giue good thinges to them that aske him.

Mat h

*Math.*11 25. *At that time Ieſus anſwered, and ſaide, I giue thee thankes O father, Lorde of heauen and earth, becauſe thou haſt hidde theſe thinges from the wiſe and men of vnderſtanding and haſt opened them to babes.* 26. *It is ſo O father, becauſe thy good pleaſure was ſuch. All things are giuen me of my father: and no man knoweth the ſonne, but the father: neither knoweth any man the father, but the ſonne, and he to whom the ſonne will reueale him.*

Iohn. 1. 12. *But as many as receiue him, to them he gaue power to be the ſonnes of God, euen to them that beleeue in his name: we are borne not of bloode, nor of the will of the fleſh, nor of the will of man, but of God.*

*Rom.*8. 14. *For as many as are led by the ſpirite of God, they are the ſonnes of God.* 15. *For ye haue not receiued the ſpirite of bondage to feare againe: but ye haue receiued the ſpirite of adoption, whereby we crie Abba, father.*

1. *Cor.*8. 6. *yet vnto vs there is but one God, which is the father of whom are all thinges, and we in him: and our Lorde Ieſus Chriſt, by whom are all thinges, and we by him.*

2.Cor.6.18. *And I will be a father vnto you, and ye shalbe my sonnes and daughters, saith the Lorde almighti*

Galath. 4. 6. *And because ye are sonnes, God hath sent forth the spirit of his sonne into your harts which crieth, Abba father.*

1.Iohn. 3.1. *Beholde, what loue the father hath shewed on vs, that we should be called the sonnes of God. &c.*

We are taught to call God father that being assured of his bountie and fatherly loue not doubting that he woulde receiue vs curteously and fauorably, and that he is prest and readie to heare our prayers and supplications, we may be bolde to call vpon him

Our.

Rom. 12.4. *For as we haue many members in one bodie, and all members haue not one office: so we being manie, are one bodie in Christ, and euerie one, one anothers members.*

1.Cor. 12.13, *For by one spirit we are all baptized into one bodie, whether we be Iewes or Grecians, whether we be bond or free, and haue bene all made to*

drinke into one ſpirit. 14. For the bodie alſo is not one member but many, 15. If the foote would ſay, becauſe I am not of the hãd, I am not of the body, Is it there fore not of the bodie? 16 And if the eare would ſay, becauſe I am not the eie, I am not of the body, is it therfore not of the body? 17. If the whole bodie were an ey, where were the hearing? If the whole body were hearing, wher were the ſmelling? 18. But now hath God diſpoſed the members of euery one of them in the bodie, at his owne pleaſure. 19. For if they were all one member, where were the bodie? 20. But now are there many members, yet but one bodie. 21. And the eye cannot ſay vnto the hand, I haue no neede of thee: nor the head againe to the feet, I haue no need of you. 22. Yea, much rather thoſe members of the body, which ſeeme to be more feeble, are neceſſarie. 23. And vpon thoſe members of the body which we thinke moſt vnhoneſt, put we more honeſtie on, and our vncomely partes haue more comelineſſe on. 24. For our comely partes neede it not: but God hath tempered the bodie together, and hath giuen the more honoure to thoſe parts which lacked. 25. Leſt there ſhould be any diuiſion in the bodie: but that

the members should haue the same care one for another. 26. Therefore if one member suffer, all suffer with it: If one member be had in honour, all members reioyce with it. 27. Now ye are the body of Christ, and members for your parte.

1. Tim. 2. 1. I exhort therefore, that first of all, supplications, prayers, and intercession, and giuinge of thankes be made for all men. 2. For Kinges and for all that are in authoritie, that we may leade a quiet and a peaceable life, in all Godlinesse and honestie. 3. For this is good and acceptable in the sight of God our sauiour. 4. Who will that all men shall be saued, and come vnto the knowledg of the truth.

Iames. 5. 16. Acknowledg your faults one to another, & pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.

We say rather *Our father* then *my father*, that we may be admonished and aduertised of the fraternity and vnion, which is among vs all: which are brethren & children of one father. Wherfore there ought also to be such an affection among vs, that the praiers be common among vs: that

that is to ſay, that wee pray in general for al, & not onely for our ſelues

VVhich art in heauen.

1. *Kinges.* 8. 27. *The heauens and the heauen of heauens, are not able to containe thee. How much more vnable is the houſe that I haue built?*

2. *Chron.* 2. 6. *VVho is he then that can be able to build him an houſe, when the heauens and the heauen of heauens cannot containe him? VVho am I then, that I ſhould build him an houſe? But I do it to burne incenſe before him.*

Pſal. 2. 4. *But he that dwelleth in the heauen ſhall laugh: the Lord ſhall haue them in deriſion. Item* 103. 19. *The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.* 115. 3. *But our God is in heauen, he doth what ſoeuer he will.* 16. *The heauens, euē the heauēs are the Lords: but he hath giuē the earth to the ſons of mē.*

Dauid declareth here brieflie that this world ſtandeth not God in anie other ſteede, but to ſhew his fatherly care toward men.

Pſal. 123. 1. *I lifte vp mine eyes to*

to thee which dwelleſt in the heauens.

Iſay.as 66. 1. Thus ſayth the Lorde, the heauen is my throne and earth is my footeſtoole: where is that houſe that ye will build vnto me? and where is that place of my reſt? 2. For all theſe thinges hath my hand made, & all theſe things haue bene, ſayth the Lord, &c.

Ieremie 23.24. Do not I fill heauen and earth, ſaith the Lord?

Mat. 25. 8. But be not called Rabbi, for one is your doctour, to wit, Chriſt, and all you are brethren. 9. And call no man your father vpon earth: for there is but one your father, which is in heauen.

Actes 7. 47. But Solomon built him an houſe. 48. Howbeit the moſt high dwelleth not in temples made with hād, as ſaith the Prophet.

Actes. 17. 24. God that made the world, and all thinges that are therein, ſeeing that he is the Lord of heauen and earth, dwelleth not in temples made with handes. 25. Neither is worſhipped with mens handes, as though he needed any thing, ſeeinge he giueth to all life, and breath, and all thinges. 26. And hathe made of our bloude all mankinde, to dwell on all the face of the

earth

earth, and hath assigned times which were ordained before, and the boundes of their habitation. 27. That they should seeke the Lord, if so be they might haue groped after him, & found him, though doubtlesse he be not farre from euerie one of vs. 28. For in him we liue, and moue, and haue our being, as also certaine of their owne poets haue saide, for we are also his generation. &c.

We must not here vnderstande, that God is shut vp, and enclosed in heauen: but it is a manner of speakinge which is as much to say, that he is Almightie, which can doe all thinges, which is of an infinit might and power, & of an incomprehensible essence, of vnspeakeable puissaunce, of euerlasting immortalitie of a force through all thinges bestowed: which by his power doeth, guide & gouerne the whole world, and doth preserue all that therin is contained by his gouernement and conduction, and vnder whose domination are all thinges, which he disposeth by his good prouidence, to be short, by this is expressed his puissaunt power. Now the better to assure our hope, we must not doub

but that we are heard: for he is wholly good, ſith he is a father, and almightie to do that which we deſire, and aske of him. And it is not without a cauſe that he ſaith here rather *VVhich is in heauen*, then, *VVhich is almightie*, (although by both one & the ſelfe-ſame thinge is ſignified) but it is to teach vs to withdraw our thoughts from theſe terreſtrial and baſe thinges, and to lifte them vp vnto the celeſtiall and heauenlie: for it would be a great ſhame for vs, that our father ſhould be in heauen aboue, & that our affections ſhould be tied to the earth below.

THE FIRST REQVEST

Thy name be ſanctified, or halowed be thy name.

1. Chron. 29. 19. Now therefore our God, we thanke thee, and praiſe thie holy name.

Iob. 1. 21. The Lord hath giuen, and the Lord hath taken it, bleſſed be the name of the Lord

Pſal. 8. 1. O Lord our Lord how excellent

cellent is thy name in all the world! which haſt ſet thy glorie aboue the heauens.

Pſal. 54.6. I will praiſe thy name, O Lord, becauſe it is good.

Pſal. 79.9. Helpe vs O God of our ſaluatiõ, for the glory of thy name ſake, and deliuer vs, and be mercifull vnto our ſinnes, for thy names ſake.

Pſal. 86. 11. Teach me thy way, O Lord, and I will walke in thy truth: knit my heart vnto thee, that I may feare thy name. 12. I will praiſe thee, O Lord my God, with all mine heart: yea, I will glorifie thy name for euer.

Pſal. 96. 2. Sing vnto the Lord, and praiſe his name, declare his ſaluation from day to day. 3. declare his glorie amonge all nations, and his wonders amonge all people

Pſal. 111. 9. Holy and fearefull is his name.

Pſal. 113. 1. Praiſe, O ye ſeruauntes of the Lord, praiſe the name of the Lord, 2. Bleſſed be the name of the Lord from hence foorth and euer. 3. The Lordes name is praiſed from the riſinge of the Sunne, vnto the going down of the ſame.

Pſal. 115. 1. Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the

glorie, for thy louing mercie, and for thy truthes ſake.

Pſal. 145. 1. O my God and Kinge, I will extoll thee, and will bleſſe thy name, for euer and euer.

Prou. 18. 10. The name of the Lord is a ſtronge towre: the righteous runneth vnto it and is exalted

Iſaias 43. 6. I will ſay to the North, Giue, & to the South, Keepe not backe: bringe my ſonnes from farre, and my daughters from the endes of the earth. 7. euery one ſhalbe called by my name: for I created him for my glory, formed him and made him.

Ezec. 36. 23. And I will ſanctify my great name which was polluted amonge the heathē, among whom you haue polluted it, and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes.

Ezec. 39. 7. I will make my holy name known in the middeſt of my people Iſraell, and I will not ſuffer them to pollute my holy name any more, and the heathē ſhall know that I am the Lord, the holy one of Iſraell.

Dan. 2. 20. The name of God be praiſed for euer, and euer: for wiſedome,

and

and ſtrength are his.

Ioell. 2. 32. But whoſoeuer ſhall call vpō the name of the Lord, ſhalbe ſaued.

Zach. 14. 9. And the Lord ſhall be King of all the earth: in that day ſhall be one Lorde, and his name ſhall be, one.

Malach. 1. 11. For from the riſinge of the Sunne, vnto the goinge downe of of the ſame, my name is great amonge the Gentiles.

Hebr. 2. 12. I will declare thy name vnto my brethren, in the middeſt of the Church will I ſing praiſes vnto thee.

IN RESPECT OF MEN the name of the Lorde maie be prophaned.

Leuit. 18. 21. Alſo thou ſhalt not giue thy children, to offer them to Molech: neither ſhalt thou defile the name of thy God, for I am the Lord.

Leuit. 19. 12. Alſo ye ſhall not ſweare by my name falſelie, neither ſhalt thou defile the name of thy God, I am the Lorde.

Leuit. 20. 3. And I will ſet my face againſt that man, and cut him off from amonge his people, becauſe he hath

giuen his children vnto Molech, for to defile my ſanctuarie, and to pollute my holy name.

Leuit. 24. 11. So the Iſraelites womans ſonne, blaſphemed the name of the Lord and curſed.

Iſaias 52. 5. Nowe therefore what haue I heare ſayth the Lord, that my people is taken away for naught, and they that rule ouer them make them to howle, ſaith the Lorde, and my name continuallie, all the day is blaſphemed.

Ezechiell. 36. 32. Be it knowen vnto you, that I doe not this for your ſakes, ſaith the Lord God, therefore o ye houſe of Iſraell, be aſhamed, and confounded, for your owne wayes.

Rom. 2. 24. For the name of God is blaſphemed amonge the Gentiles, be cauſe of you, as it is written.

THE SAME REQVEST, in more manifeſt and plaine wordes.

Pſal. 67. 1. God be mercifull vnto vs and bleſſe vs, and cauſe his face to ſhine vpon vs. 2. That they may knowe thy way vpon earth, and thy ſauinge health amonge all nations. 3. Let the people

people praiſe thee, O God, let all the people praiſe thee. 4. Let the people be glad and reioyce: for thou ſhalt iudge the people righteouſlie, and gouerne the nations vpon earth. 5. Let the people praiſe thee O God: let all the people praiſe thee. 6. Then ſhall the earth bringe foorth her encreaſe: and God, euen our God, ſhall bleſſe vs. 7. God ſhall bleſſe vs, and all the endes of the world ſhall feare him.

The name of God, is his renoune, the praiſe, fame, recommendation, which is made of him, and as Dauid calleth it, his holy remembraunce. His name is halowed whē his praiſe is ſpread abroade through the face of the whole earth, and celebrated by the mouth of all mē, as contrariwiſe it is prophaned & blaſphemed, when as it is not eſteemed, according as it deſerueth. But the name of the Lord is alway holy in it ſelfe, for there is nothing but doth beare ſome teſtimony and witneſſe of his glory, and his vertue wiſedome infinit goodneſſe, iuſtice, & ſuchlike do ſhine on euery ſide aſwell in heauen as in earth. But in reſpect of mē it is oftentimes prophaned, whē by them

his glory is obſcured and darkened. As when through ſtupity and dulnes it is not regarded & eſtemed as it ought to be. Or by the misknowledgeing & contept, it is turned into mockery, or through impiety, & vngodlineſſe moſt execrable blaſphemies are ſpewed out againſt the ſame, here therfore we do aſke, that euen as God is in him ſelfe holie, righteous, wiſe and good, that ſo his holineſſe, righteouſneſſe, wiſedome, and goodnes, may be knowne, praiſed, and celebrated of all: and that his glory and maieſtie may ſhine in euery place, that the due honour may be giuen vnto him.

THE SECONDE REQUESTE.

Thy Kingdome come.

Math. 6. 33. But ſeeke ye firſt the kingedome of God, and all his righteouſneſſe, and all theſe thinges ſhall be miniſtred vnto you.

Luke 17. 20. And when he was demaunded of the Phariſies, when the kingedome of God ſhould come, he anſwered

swered and said, the kingedome of God cometh not with obseruation. 21. neither shal men say, loe here, loe there: for behold the kingdom of God is within you.

Luke 18. 17. *Whosoeuer receaueth not the kingedome of God as a babe, he shall not enter therin.*

The kingedome of God, as we take it here, is the spiritual gouernmente, wherewith he gouerneth by the vertue of his spirit, and by the scepter of his word all the electe. And then doeth Chryste raigne when men doe bringe themselues vnder, to be gouerned, in mortifiynge theyre flesche, and as it were putting it vnder the yoke, and renouncing their affections. This kingdome hath two partes: the one is to direct & maintaine the elect, the other is to ouerthrow his enemies, which are the reprobate and damned. So therefore we pray to God that he woulde enlarge this Seigneurie and spirituall gouernement. First in increasing the number of his elect, and in dilating and enlarging his Church, and putting vnder his feete all his enemies, in destroying the empire of Satan, &

ouerthrowing the aduersarie kingdom, as of Antechrist, of heretiks, of Turks, & of other seblabe: secondarily in renewing the elect, reforming their hartes to a better life by the reformation of the olde man & by the obedience of his righteousnes.

THE THIRD REQVEST

Thy vvill be done.

Deut.6.18. And thou shalt doe that which is right and good in the sight of the Lorde: that thou maist prosper. &c. 12.8. VVe shall not do after all thinges that we doe here this day: that is euery man, what soeuer seemeth him good in his owne eyes.

1. Samuel. 15. 22. Ecclesiast.4. 17. Esai.1.19. Ose.6.6. Math.9.13. &.12. 7. And Samuel saide, hath the Lorde as greate pleasure in burnt offringes and sacrifices, as when the voice of the Lorde is obeied? beholde, to obey, is better then sacrifice, and to harken is better then rammes.

Psal.40.6. Heb.10. 5. Sacrifice and offringes thou diddest not desire (for mine eares hast thou prepared) but offringes and sinne offringes hast thou

not required.7.Then ſaide I,lo,I come for in the rolle of the booke it is written of me,8. I deſired to doe thy will O my God: yea thy law is within my hart.

Pſal.103.20. Praiſe the Lorde, ye his Angelles, that excell in ſtrength, that doe his commaundemente in obeying his worde.21. Praiſe the Lorde all ye his hoſtes,ye his ſeruauntes that doe his pleaſure. 143.10. Teach me to do thy will,for thou art my God:let thy good ſpirite leade me vnto the lande of righteouſnes.

Prouerb.19.21.7.Many deuices are in a mans hart: but the counſell of the Lorde ſhall ſtande.

Eccleſiaſt.4. 17. Take heede to thy foote when thou entreſt into the houſe of God,and be more nere then to giue the ſacrifice of fooles: for they knowe not that they doe euill.

Ieremi.5.4.7. And I will giue them a hart to know me,that I am the Lord, and they ſhalbe my people, and I will be their God,for they ſhall returne vnto me with their whole harte. 31. 33. But this ſhalbe the couenant that I will make with the houſe of Iſraell, After,thoſe dayes,ſaith the Lord, I will put my lawe in their inwarde partes,&

write it in their harts and will be their God, and they ſhalbe my people.

Ezech. 11. 19. *And will giue them one heart, and I will put a newe ſpirite within their bowels. I will take the ſtonie hart out of their bodies, & will giue them a hart of fleſh.*

*Matth.*26.39. *Not as I will, but as thou wilt.*

*Marke.*14.36. *Not that I will but thy will be done.*

*Luke.*2.14. *Glorie be to God in the high heauens, and peace in earth, and towardes men good will.*

*Luke.*22.42. *Not my will, but thine be done.*

*Ihon.*5.30. *I ſeeke not my owne will but the will of the father which hath ſent me.*6.38. *For I came downe from heauen, not to doe mine owne will, but his will the which hath ſent me.* 40. *This is the will of him that hath ſent me, that euery one that ſeeth the ſonne, and beleeueth in him ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.*

*Act.*9.6. *Lorde, what wilt thou that I doe.*

*Act.*21.14. *So when he wouldе not be perſwaded we ceaſed, ſaying the will*

of

of the Lord be done.

Rom.7.15. For I allow not that which I doe: for what I woulde that doe I not but what I hate, that doe I. 16. If I doe then that which I would not, I consent to the law that it is good. 19. For I do not the good thinges which I woulde, but the euill which I woulde not that do I. 21. I finde then by the law that when I woulde doe good, euill is present with me. 22. For I delight in the law of God, concerning the inner man. 23. But I see an other law in my members, rebelling against the law of my minde and leading me captiue vnto the law of sinne, which is in my members. 24. O wretched man that I am, who shall deliuer me from this bodie of death? 25. I thanke God through Iesus Christ, our Lorde. Then I my selfe in my minde serue the law of God, but in my flesh the law of sinne.

Rome.12.2. And fashion not your selues like vnto this worlde, but be ye changed by the renewing of your minde that ye may proue what is the good will of God, and acceptable and perfect.

2. Corinth.3.4. And such trust haue we through Christ to God. 5. Not that we are sufficient of our selues, to thinke

any thing, as of our ſelues: but our ſuffi-
ciencie is of God.

Ephe. 5. 17. Wherefore be ye not vn-
wiſe, but vnderſtande what the will of
the Lorde is.

Coloſ 4. 12, Epaphras the ſeruaunt of
Chriſt, which is one of you ſaluteth you,
and alwayes ſtriueth for you in pray-
ers, that ye may ſtande perfect, and full
in all the will of God.

1. Theſ. 4. 3. For this is the will of
God euen your ſanctification, and that
we ſhoulde abſtaine from fornication.
4. That euery one of you ſhoulde knowe
how to poſſeſſe his veſſell in holines and
honor. 5. And not in the luſt of concu-
piſcence, euen as the Gentiles which
know not God.

Heb. 13. 20. The God of peace that
brought againe from the deade our
Lord Ieſus, the great ſhepheard of the
ſheepe, through the blood of the euer-
laſting couenaunt. 21. Make you perfect
in all good workes, to do his will, worke-
ing that which is pleaſant in his ſight
through Ieſus Chriſt, to whom be praiſe
for euer and euer, Amen.

1. Peter. 4. 1. Foraſmuch then as
Chriſt hath ſuffered for vs in the fleſh,
arme your ſelues likewiſe with the ſame
minde

minde, which is that he which hath ſuffered in the fleſhe, hath ceaſed from ſinne. 2. That he henceforwarde ſhoulde liue (as much time as remaineth in the fleſh) not after the luſtes of men, but after the will of God.

1. Iohn. 2. 17. He that fulfilleth the will of God abydeth for euer.

1. Iohn. 5. 14. And this is the aſſurraunce that we haue in him, that if we aske any thing according to his will he heareth vs.

In this requeſt we do not deſire that which he will: for the will of God is done alwayes, will we, nill we. But it is in our behalfe that we deſire it of him. Firſt we denie and renounce all our luſtes and deſires, forſaking and abandoning all our affections and leauing them to God, and praying him that he woulde not ſuffer thinges to fall out according to our luſtes, but as he ſhal ſee and know them to be good, and according to his will and pleaſure. Secondarily that he woulde create in vs a new harte and a new will in ſuch ſort that we will and deſire nothing but that which plea-

ſeth and liketh him, and that he approueth. Thirdly that all thoſe to whom God hath giuen any charge, may duely acquite themſelues of their dutie, as the Paſtours and Miniſters toward the Church, the Magiſtrates and rulers toward the people, the teachers toward their ſcholers, the fathers and mothers toward their children, and contrariewiſe the children toward their fathers and mothers, and the husbandes and wifes mutually the one toward the other. He addeth, *As in heauen.* For in heauen there is none that reſiſteth his will: but the chiefeſt ioy of Celeſtiall creatures is to liue vnder the pleaſure and will of God.

THE FOVRTH REQVEST

Giue vs this day our dayly breade

Deut. 8. 3. *Therefore he humbled thee and made thee hungrie, and fed the with Man, which thou kneweſt not, neither did thy fathers know it, that he might teach thee that mã liueth not by*

breat

bread only, but by euery worde that proceedeth out of the mouth of the Lord doth a man liue.

Iob.39.3. VVho prepareth for the rauen his meate, when his birdes crie vnto God, wandring for lacke of meate?

Pſal.37.25. I haue bene yong and now am olde, yet I ſaw neuer the righteous forſaken, nor his ſeede begging bread.

Pſal.55.22. Caſt thy burden vpon the Lorde, and he ſhall nouriſh thee. he will not ſuffer the righteous to fall for euer.

Pſal. 60. 11. VVhen thy treaſure ſhall abounde ſet not thy hart thereon.

Pſal. 104. 21. The lions roare after their pray & ſeeke their meate at God. 27. all theſe waite vpon thee that thou mayeſt giue them foode in due ſeaſons. 28. Thou giueſt it to them and they gather it: thou openeſt thine hande, and they are filled with good thinges.

Pſal.136.25. VVich giueth foode to all fleſh, for his mercie indureth for euer.

Pſal.145. 15. The eyes of all waite vpon thee, and thou giueſt them their meate in due ſeaſon? 16. Thou openeſt thine hande, and filleſt all thinges li-

uing of thy good pleasure.

*Psal.*147.9. *which giuest to beastes their foode, and to the yong rauens that crie.*

*Prouerb.*10.3. *The Lorde will not famish the sonne of the righteous: but he casteth away the substaunce of the wicked* 22. *The blessing of the Lord, it maketh rich, he doth ad no sorowes with it.*

Ecclesiast. 5.18. *Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labours: this is the gifte of God.*

Ezec. 4.16. *I will breake the staffe of breade in Ierusalem: and they shall eate bread by waight & with care, and they shall drink water by measure, and with astonishmēt.* 17. *Because that bread & water shal faile, they shalbe astonied one with an other, and shall consume away for their iniquitie.*

*Ezec.*5.16. *When I shall send vpon them the euill arrowes of famine, which shalbe of their destruction, and which I will sende to destroy you, and I will increase the famine vpon you, & will breake your staffe of breade.* 17. *So will I send vpon you famine, and euill beastes, and they shall spoile thee, and*

pestilence,

peſtilence, and blood ſhall paſſe through thee, and I will bring the ſworde vpon thee, I the Lorde haue ſpoken it.

Ezec. 14. 13. Sonne of man when the land ſinneth againſt me in committing a treſpaſſe, then will I ſtretch out my hand vpon it, and will breake the ſtaffe of the bread thereof, and will ſend famine vpon it, and I will deſtroy man & beaſt forth of it.

Oſe. 4. 10. For they ſhall eate and not haue enough: they ſhall commit adulterie, and ſhall not increaſe, becauſe they haue left of to take heede vnto the Lorde.

Mich. 6. 14. Thou ſhalt eate and not be ſatisfied, and thy caſting downe ſhall be in the middeſt of thee, and thou ſhalt take holde, but ſhalt not deliuer, and that which thou deliuereſt, wil I giue vp to the ſworde.

Matth. 6. 25. Therefore I ſay vnto you, be not carefull for your life, what ye ſhall eate, or what ye ſhall drinke: nor yet for the bodie what ye ſhall put on, Is not the life more worth the meate and the bodie then raiment. 26. Behold the foules of the heauen, for they ſowe not, neither reape, nor carie into their barnes: yet your heauenly father fee-

deth them, are ye not much better then they? 27. Which of you by taking care is able to adde one cubite vnto his stature? 28 And why care ye for raiment? learne, howe the lilies of the filde doe growe: they labour not, neither spinne. 29. Yet I say vnto you that euen Solomon in all his glorie was not arayed like one of these. 30. Wherefore If God so cloth the grasse of the filde which is to daye, and to morow is cast into the ouen, shall he not doe much more vnto you, O ye of litle faith? 31. Therefore take no thoughts, saying: what shall we eate? or what shall we drinke? or wherewith shall we be clothed? 32. (For after all these thinges seeke the Gentiles) for your heauenly father knoweth, that ye haue needs of all these thinges. 33. But seeke ye first the kingdom of God, and his righteousnes and all these thinges shalbe ministred vnto you.

Philippians. 4. 6. Be nothing carefull, but in all thinges let your requestes be shewed vnto God in prayer, and supplication, and with giuing of thankes.

1. Peter. 5. 7. Cast all your care on him for he careth for you.

SOLO-

SOLOMONS PRAYER

Prouerb.30.7.

Two thinges haue I required of thee: denye me them not before I die. 8. Remoue farre from me vanitie and lies, giue me not pouertie nor riches; feede me with foode conuenient for me. 9. Leſt I be full and denie thee, and ſay, who is the Lorde? or leſt I be poore and ſteale, and take the name of my God in vaine.

Firſt we deſire of God that he would maintaine and preſerue this preſent life which he hath giuen vs in this worlde. Secondarily that he woulde fourniſh and giue vs, that which he knoweth to be moſt neceſſarie and needefull for the preſeruation of the ſame, as meate, drinke, raiment, habitation, ſenſe vnderſtanding wiſedom, holynes, & a good diſpoſitiō & ſtrength of body, & all other like things: for all that is vnderſtood by the name of breade. In ſumme in this petitiō we do giue our ſelues vnto him as a charge, and we doe put our ſelues in his prouidence, to be nouriſhed, maintained, and preſerued of him.

Now to aske theſe thinges appertaining not onely to the poore and indigent, but alſo vnto the rich and wealthie (for it is not the aboundaunce that nouriſheth, but the ſecret and hidden bleſſings of God ſpredde ouer all thinges) nor to the ſicke, but to the ſounde and healthy (for health is not perpetuall) nor vnto the vndiſcrite and poore in ſpirite, but to the moſt wittie and wiſe, for their prudencie may be turned into ignoraunce, and their wiſedome into folly. This bread we call ours, not becauſe that it is, or that it cometh from vs: for it is only the gifte of God: but in that it is ſo neceſſarie for vs, that without it we can not liue. This worde daily is expounded in S. Matth. chap. 6. 34. *Care not then for to morowe for the morow ſhall care for it ſelfe: the daye hath enough with his owne griefe* Wherein we are taught to be contented and not to deſire more then our neceſſitie requireth.

THE FIFT REQVEST

And forgeue vs our offenſes.

Geneſ.6.5. When the Lord ſaw that the wickednesſe of man was great vpon the earth, and all the imaginations, of the thoughtes of his heart were onelie euill continually.

Gen. 8. 21. For the imagination of mans heart is euill, euen from his youth.

1.Kinges.8. 16. For there is no man that ſinneth not.

Iob. 15. 14. What is man that he ſhould be cleane? and he that is borne of a woman, that he ſhould be iuſt? 15. Behold he found noe ſtedfaſtneſſe in his Saintes: yea, the heauens are not cleare in his ſight. 16. How much more is man abhominable, and filthy, which drinketh iniquitie like water?

Iob. 25. 4. And how may a man be iuſtified with God: or how can he be cleane that is borne of a woman? 5. Behold, he will giue no light to the moone, & the ſtarres are vncleane in his ſight. 6. And how much more man a worme, euen the ſonne of man: which is but a worme.

Pſal.19. 12. Who can vnderſtand his faultes? cleanſe me from my ſecret

faultes?

Psalm. 32. 5. *Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah*

Psal. 51. 1. *Haue mercie vpon me O God, according vnto thy louing kindnesse: according to the multitude of thy compassions, put away mine iniquities.* 2. *Wash me throughly from mine iniquities, and cleanse me from my sinne.* 3. *For I knowe mine iniquities, and my sinne is euer before me.* 4. *Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou maiest be iust when thou speakest, and pure when thou iudgest.* 7. *Purge me with hissope, and I shall be cleane: wash me and I shall be whiter then snow.*

Psal. 103. 8. *The Lord is full of compassion and mercie, slow to anger, and of great kindenesse.* 9. *He will not alway chide, neither keepe his anger for euer.* 10. *He hath not dealt with vs after our sinnes, neither rewarded vs according to our iniquities.* 11. *For as high as heauen is aboue the earth, so great is his mercy to them that feare him.* 12. *As*

farre

farre as the East is from the West, so farre hath he removed our sinnes from vs. 13. *As a father hath compassion on his children, so hath the Lord compassion on them that feare him.* 14. *For he knoweth whereof we be made; he remembreth that we are but dust.*

Psal. 116. 11. *I saide in my feare, all men are lyers.*

Psal. 143. 2. *And enter not into iudgment with thy seruaunt: for in thy sight shall none that liueth be iustified.*

Eccles. 7. 22. *Surely there is noe man iust in the earth, that doeth good and sinneth not.*

Isaias 1. 18. *Though your sinnes were as crimson, they shall be made white as snow, though they were red like skarlet, they shall be as wooll.*

Isaias 43. 25. *I, euen I, am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.*

Isaias 44. 22. *I haue put away thie transgressions like a cloud, & thy sinnes as a mist: turne vnto me for I haue redeemed thee.*

Isai. 64. 6. *But we haue all bene like an vncleane thinge, and all our righteousnesse is as filthie cloutes, and we all*

do fade like a leafe, and our iniquities like the winde haue taken vs away.

Daniel. 9. 4. And I prayed vnto the Lord my God, and made my confession, sayinge. Oh Lord God which art great, and fearefull, and keepest couenant and mercie toward them that keepe thy commaundementes. 5. We haue sinned & haue committed iniquitie, and haue done wickedly, yea, we haue rebelled and haue departed from thy preceptes and from thie iudgementes. 6. For we would not obey thy seruauntes the Prophetes, which spake in thy name to our Kinges, to our Princes, and to our fathers, and to all the people of the land.

Mich. 7. 18. Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? He retaineth not his wrath for euer, because mercy pleaseth him. 9. He will turne againe and haue compassion vpon vs: he will subdue our iniquities, & cast all our sinnes into the bottome of the sea.

Rom. 3. 9. For we haue alreadie proued that all both Iewes and Gentiles, are vnder sinne. 10. As it is written there is none righteous, no not one. 11. There is none that vnderstandeth

thei

there is none that seeketh God. 23. All haue sinned, and are depriued of the glorie of God.

Galat. 3. 22. But the scripture hath concluded all vnder sinne. &c.

1. Ioh. 1. 8. If we say we haue no sinne, we deceiue our selues & truth is not in vs. 10. If we say we haue not sinned, we make him a lier, & his word is not in vs.

Forasmuh as all are sinners, and haue neede of remission of sinnes: it is commaunded also to vs all to aske pardon. And there is none how holy and perfect so euer he be, that is exempted. And there needes no other place but this, for to condemne the nature of all men, and to shew that all are sinners: for this prayer is not giuen for one, or for twoe, nor for many, but generallie for all. And it is not commaunded the disciples, onely to runne backe to the remission of sinnes, but to all the Church. But to those that thinke, that they haue no neede of remission of sinnes, S. Iohn speaketh, sayinge, they deceaue them selues (for thinking that they are iust, they are sinners) and that they belye God (which condemneth all man-kinde

of sinne) and that the word of God is not in them, that is to say, they caste awaie the doctrine of God, which doth encloſe vs all vnder cõdemnation. And the ſinnes are called debtes, in S. Mathew, chap. 6, 12. becauſe they do binde vs to condemnation, before the iudgement ſeate of God, & doth make vs guilty: and that which is more, it doeth alienate and eſtraung vs altogether from God, in ſuch ſort, that there is no hope to obtaine grace and peace, if that pardon be not giuen vs. And God doth quite our debts, when he doeth freelie pardon our faultes, in not doing vengeance, as we haue deſerued, but in allowinge vs iuſt and innocent.

As vve forgeue thẽ vvhich haue offended vs.

Math. 5. 23. If then thou bring thy gifte vnto the alter, and there remembreſt that thy brother hath ought againſt thee. 24. Leaue there thine offring before the alter, and goe thy way: firſt be reconciled to thy brother, and

then

then come and offer thy gifte. 25. Agree with thine aduerſarie quickly, whiles thou art in the way with him, leaſt thine aduerſarie deliuer thee to the Iudge, and the Iudge deliuer thee to the ſergeent, and thou be caſt into priſon. 26. Verely I ſay vnto thee, thou ſhalt not come out thence till thou haſt payed the vtmoſt farthing. 44. Loue your enemies: bleſſe them that curſe you: do good to thē that hate you, and pray for them that hurte you, and perſecute you. 45. That ye may be the children of your father which is in heauen: for he maketh his ſunne to ariſe on the euill, and on the good, he ſendeth raine on the iuſt and vniuſte. 6. 14. Yf ye doe forgiue men their treſpaſſes your heauenly father will alſo forgiue you. 15. But if ye do not forgiue them their treſpaſſes no more wil your father forgiue you your treſpaſſes.

Matth. 18. 23. Therefore is the kingdome of heauen likened vnto a certaine king, which would take account of his ſeruaunts. &c. Ieſus Chriſt commandeth by this ſimilitude of the king or Lorde, & his ſeruaunt which was to aunſweare him a great ſumme, & of him and his felowe his debtoure in a ſmal ſumme, that we ſhould for-

giue one the other his offences as God, forgiueth thoſe which we commit againſt his maieſtie (and concludeth) 35. *So likewiſe ſhall my heauenly father doe vnto you except ye forgiue from your heartes, eche one to his brother their treſpaſſes.*

Luke.6.27. Forgiue and ye ſhalbe forgiuen.

Luke.23.34. Then ſaid Ieſus father, forgiue them for they knowe not what they doe.

Act.7.60. And he kneeled downe, & cried with a loude voice, Lorde lay not this ſinne to their charge.

Coloſ 3.13. Forbearing one an other, and forgiuing one an other, if any man haue a quarell to an other: euen as Chriſt forgaue, euen ſo do ye.

Iames.5.16. acknowledge your faults one to an other, & pray one for an other that he may be healed.

By this particle is declared vnto vs that God will not forgiue vs our faultes, if we ſemblably forgiue not the iniuries which our brethré ſhall doe vnto vs. Wherefore they which haue not laide aſide all enuie and euill will, and conceiue brotherly loue towardes all men, yea towards their

their very enemies: when they make this requeſt deſiring pardon of God, beſides that they are lyers & that they mocke God, they deſire of God that he would not graunt vnto them remiſſion of their ſinnes, for they doe require that God woulde there do vnto thē, as they do there vnto others. But here we muſt note that there is a difference betweene the pardon that God giueth and that which men giue. For God pardonethe to the ende that our ſinnes be not imputed vnto vs, and that no vengeance at all be done: but man pardoneth in as much as he retaineth no euill will againſt thoſe which ſhall offend him.

THE SIXT REQVEST,

And leade vs not into tentation.

The meaning is that we pray that no temptation ouercome vs. But we muſt marke that there are two ſortes of temptations, as we may gather out of S. Iames. 1. 12, 13. the one ſorte doth ſerue to the welfare

and health of thoſe which are tempted, as thoſe which God ſendeth them for to proue their faith. The other ſorte to ſolicite and prouoke them to ſinne & offend God as are all the euill thoughts & conceptions of our minde, and all the incitations and motions which are contrarie to the law of God, whether it be the concupiſcence or luſt which is hidden in our fleſh, or whether the diuil doth ſtire vs vp as are the very thinges them ſelues which of their owne nature are not euell, when as by the Deuills arte they are to vs tentation, where the one ſome are at the right hande, as riches, power, honors, the other ſome at the lefte hand, as pouertie, reproche, contempt, affliction, and other like thinges. Of both theſe ſortes of temptation it is ſpoken in many places of the ſcripture.

Gen.22.1. God proued Abraham. &c.

Exo.20.20. Feare not for God is come to proue you, and that his feare may be before you, that ye ſinne not.

2.Chron.32.31. God left him to trie him, and to knowe all that was in his harte.

Pſal.

Pſal. 26. 2. Proue me O Lorde and trie me: examine my raynes, and mine harte.

1. Cor. 10. 13. There hath no tentation taken you, but ſuch as appertaineth to man: and God is faithfull which will not ſuffer you to be tempted aboue that you be able, but will giue the iſſue euen with the tentation that ye may be able to beare it.

Iames. 1. 2. My breathren counte it exceeding ioy, when ye fall into diuerſe tentations. 3. Knowing that the trying of your faith bringeth forth Pacience. 12. Bleſſed is the man that endureth tentation: For when he is tryed, he ſhall receiue the crowne of life, which the Lorde hath promiſed to them that loue him.

1. Peter. 1. 5. Which are kept by the power of God, through faith vnto ſaluation, which is prepared to be ſhewed in the laſt time: 6. Wherein ye reioyce: though now for a ſeaſon (if neede require) ye are in heuines, through manifolde tentations. 7. That the trial of your faith, being much more precious then golde that periſheth (though it be tryed with fire) might be founde vnto praiſe, and honour, and glorie at the appeare-

ing of Iesus Christ.

OF THE TENTATION which we desire to euitate,

Matth.26.41. Watch and pray, that ye enter not into tentation: the spirite in deede is ready, but the flesh is weake.

Gal.6.1. considering thy selfe, lest thou also be tempted.

1. Timoth.6.9. For they that wilbe riche, fall into tentation & snares, & into many foolish and noysome lustes, which drowne men in perdition and destruction.

Iames. 1.13. Let no man saye when he is tempted, I am tempted of God: for God can not be tempted with euill, neither tempteth he any man. 14. But euery man is tempted, when he is drawne away by his owne concupiscence, and is intised. 15. Then when lust hath conceiued it bringeth forth sinne, and sinne when it is finished bringeth forth death.

In making this requeſt, firſt we acknowledge on the one ſide the daunger in the which we are, to wit to fall and to be ouertaken and ruined by tentation: and on the other ſide

ſide our infirmities & weakenes for if there were no daunger we ought not to deſire to be deliuered: if we be ſtrong enough we ought not to aske for aide. Secondarily we requeſt to be fortified and ſtrengthned by the vertue and force of the holy Ghoſt, for to reſiſt and withſtand the aſſaultes of the Deuill, and the euill luſtes of the fleſh (the which doe fight againſt vs) to perſeuer in the way of righteouſnes, bearing away the victorie ouer all our enemies, and in the ende to triumphe in Paradiſe. As touching the externall tentation, albeit God ſendeth vs them for to proue our faith, notwithſtanding foraſmuch as Satan doth endeuour to drawe and make vs decline from God, either by pride and arrogancie (becauſe of proſperitie, and by the ſweetnes of the pleaſures of this worlde) or by impaciencie and deſperation, (becauſe of aduerſities) we haue need to deſire of god that he would giue vs a good ende and iſſue. But let vs note that we deſire not that we ſhoulde not be tempted, but that we be not led or put into tempta-

tion, for there is a difference: and it is good that we be tempted that we may be wakened to the ende that we be not to much sleepie & slouthfull. To be led therefore into tentation, is to be ouercome and vanquished of tentation: as we are when we consent to the same, to be turned from God according vnto the purpose and intention of the Deuill

But deliuer vs from euill.

Luke.22.31. Simon, Simon, beholde, Satan hath desired you, to winow you as wheate.32. But I haue prayed for the, that thy faith faile not, therefore when thou art conuerted, strenghthen thy breathren.

Iohn. 17. 15. I praye not that thou shouldest take them out of the worlde: but that thou keepe them from euill.

1. Thessal.3.5. Euen for this cause, when I could no longer forbeare, I sent him that I might know of your faith, lest the tempter had tempted you in any sorte, that our labour had bene in vaine.

1. Peter.5.8. Be sober and watch: for your

your aduerſarie the deuill as a roaring lion walketh about, ſeeking whom he may deuoure. 9. Whom reſiſt ſtedfaſt in the faith. &c.

1. Ihon. 5. 4. For all that is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the worlde, euen our faith. 5. Who is it that ouercommeth the worlde, but he which beleeueth that Ieſus is the Sonne of God? 18. We knowe that whoſoeuer is borne of God, ſinneth not, but he that is begotten of God, keepeth himſelfe, and the wicked toucheth him not.

It is no requeſt ſeparated, by it ſelfe: but an expoſition of the laſt: as if we would ſay, when tentations ſhal aſſault vs deliuer vs frō the euil to the which Satan doth prouoke vs by them: or elſe deliuer vs from all thoſe things which may alienate vs from thee.

For thine is the kingdom the powuer, and the glory for euer and euer. Amen.

1. Chron. 29. 10. Bleſſed be thou, O

Lorde God, of Israell our father for euer and euer. 11. Thine, O Lorde, is greatnes and power, and glorie, and victorie and praise for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all. 12. Both riches and honour come of thee, and thou reignest ouer all, and in thine hande is power and strength and in thine hande it is to make greate, and to giue strength vnto all. 13. Nowe therefore, our God, we thanke thee, and praise thy glorious name.

Psal. 145. 11. They shew the glory of thy kingdom and speake of thy power. 12. To cause his power to be knowne to the sonnes of men, and the glorious renoume of his kingdom. 13. Thy kingedome is an euerlasting kingdom, and thy dominion indureth throughout all ages. Looke vpon the whole Psalme.

Rom. 11. 36. For of him, and through him, and for him are all thinges: to him be glorie for euer. Amen.

Rom. 16. 27. To God, I say, onely wise be praise through Iesus Christ for euer. Amen.

1. Timoth. 1. 17. Now vnto the kinge euerlasting, immortall, inuisible, vnto God onely wise be honour and glory for euer.

euer. Amen

1. Timoth. 6. 16. Vnto whom be honour and power euerlasting. Amen.

1. Peter. 5. 11. To him be glorie and dominion for euer and euer. Amen.

Iude. 1. 25. That is, to God only wise, our sauiour, be glorie, and maiestie, and dominion and power, both now and for euer. Amen.

Apocalip. 4. 11. Thou art worthy, O Lorde, to receiue glorie and honour, and power: for thou hast created all thinges, and for thy willes sake they are and haue bene created.

Apoc. 5. 13. Praise, and honour and glorie, and power be to him, that sitteth vpon the throne, and vnto the Lambe for euermore.

By this we protestе before God, that we doe not grounde our requestes in the trust and confidence of our selues: but in the power and bountie of God.

A SVMMARIE OF THE prayer.

Luk. 12. 31. But rather seeke ye after the kingdom of God, and all these thinges shalbe ministred vnto you.

OF FAYTH.

WE MVST BELEEVE that we may be iuſtified and ſaued.

Gen15,6. Rom.4,18. Gal.3.6. Iam 2, 23. Abraham beleeued in God, and it was imputed to him for righteouſnes.

Hoſe. 2.20. I will euen marrie thee vnto me, in faithfulneſſe, and thou ſhalt know the Lord.

Habak. 2.4. Rom. 1.17. Gal. 3.11. But the iuſt ſhall liue by his faith.

Marke 16,16. He that ſhall beleeue and be baptiſed, ſhall be ſaued.

Ioh. 3.14. And as Moſes liſte vp the ſerpent in the wilderneſſe, ſo muſt the ſonne of man be lifted vp. 15. that whoſoeuer beleeueth in him, ſhould not periſh but haue eternall life, 16. For God ſo loued the world, that he hath giuen his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life. 17. For God ſent not his ſonne into the world, that he ſhould condemne the world, but that

the

the world through him might be ſaued. 18. *He that beleeueth in him ſhall not be condemned.*

Iohn. 5. 24. *Verely, verely, I ſay vnto you, he that heareth my worde, and beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death into life.*

Iohn 6. 29. *This is the worke of God, that ye beleeue in him whom he hath ſent.* 40. *And this is the will of him that ſent me, that euery man that ſeeth the ſonne, and beleeueth in him ſhould haue life euerlaſtinge.*

Act. 10. 43. *To him alſo giue all the Prophetes witneſſe, that through his name, all that beleeue in him, ſhall receaue remiſſion of ſinnes.*

Act. 15 9. *After that by faith he had purified their heartes.*

Rom. 3. 28. *Therefore we conclude that a man is iuſtified by faith without the workes of the law.*

Rom. 10. 9. *and Iſaias* 28. 26. *For if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that God raiſed him vp from the dead, thou ſhalt be ſaued.* 10. *For with the heart man beleeueth vnto*

righteousnesse, and with the mouth man confesseth to saluation. 11. *For the scripture sayth, whosoeuer beleeueth in him shall not be ashamed.*

Gal. 2. 16. *Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, euen we I say, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the law, because that by the workes of the Law, no flesh shall be iustified.*

Gal. 3. 11. *And that no man is iustified by the Law in the sight of God, it is euident: for the iust shall liue by faith.*

Ephes, 2. 5. *Euen when we were dead by sinnes, he hath quickened vs together in Christ, by whose grace ye are saued.*

1. *Pet.* 1. 8. *In whom now, though he see him not, yet do you beleeue, & reioyce with ioy vnspeakeable & glorious.* 9. *Receauing the end of your faith, euen the saluation of your soules.*

THOSE THAT BELEEVE not, are damned.

Numb. 14. 11. *And the Lord saide vnto Moses, How longe will this people*

prouoke me, and how long will it be, ere they beleeue me, for all the signes that I haue shewed amonge them? 12. I will smite them with pestelence and destroy them,

Numb. 20. 12. Because ye beleeued me not, to sanctifie me in the presence of the children of Israell, therefore ye shal not bring this congregatiō into the land which I haue giuen them.

Psal. 78. 21. Therefore the Lorde heard and was angry, and the fire was kindled in Iaacob, and also wrath came vpon Israell. 22. Because they beleeued not in God, and trusted not in his helpe.

Esa. 7. 9. If ye beleeue not, surelie ye shall not be established.

Marke 16. 16. But he that will not beleeue, shall be damned.

Luke 1. 20. And behold, thou shalt be dumbe, and not able to speake, vntill the day that these thinges be done, because thou beleeuedst not my wordes, which shall be fulfilled in their season.

Iohn. 3. 18. But he that beleeueth not is condemned alreadie, because he beleeueth not in the name of the onely begotten sonne of God.

Iohn. 8. 24. For except ye beleeue that I am he, ye shall die in your sinnes,

THERE IS A FAYNED fayth which is but a vaine and a dead fayth.

1. *Cor.* 13. 2. *And though I had the gift of propheſie, and knew all ſecretes, & all knowledge, yea, if I had all faith, ſo that I could remoue mountaines, and had not loue, I were nothing.*

1. *Tim.* 1. 5. *For the end of the commaundement is loue out of a pure heart, and of a good conſcience, and of faith vnfayned.*

2. *Tim.* 1. 5. *VVhen I call to remembraunce the vnfayned faith that is in thee.*

Titus. 1. 16. *They profeſſe that they know God, but by workes they deny him, and are abhominable and diſobedient, and vnto euerie good worke reprobate.*

Iames. 2. 17. *Euen ſo the faith if it haue no works, is dead in it ſelfe.* 18. *But ſome man might ſay, thou haſt the faith and I haue workes: ſhewe me thy fayth out of thy workes, and I will ſhew thee my faith by my workes.* 19. *Thou beleeueſt that there is one God: thou doeſt well: the deuilles alſo beleeue it and tremble.* 20. *But wilt thou vnderſtand, O thou vaine man, that the faith which*

which is without workes is dead.

Man which accordinge vnto his firſt eſtate was created good and perfect, hath afterward made him ſelfe, through his owne fault, poore and miſerable, & that which worſe is, hath altogether alienated and eſtraunged him ſelfe from God, with out any good hope or aſſuraunce of reconciliation, but rather with a terrible expectation and attent of the iudgement and wrath of God whom he had offended, had it not bene that God had remedied it, by one onely meane, which is to ſhew pitie and mercie vpon him: in ſuch ſort notwithſtãding that he receiue this benefite by a firme and ſtronge faith, and ſtay himſelfe theron with a ſure hope. Faith therefore is the onely & neceſſary meanes to haue acceſſe vnto the heauenlie father: the which he that hath not, he can not onely come before the fauourable face of God but is alſo condemned alreadie to eternall and euerlaſting perdition. But it muſt be a true faith, not a fayned faith: a liuely faith, and not a dead faith, and of heart, and not of outward ſhew and

THERE IS A FAYNED fayth which is but a vaine and a dead fayth.

1. *Cor.* 13. 2. *And though I had the gift of propheſie, and knew all ſecretes, & all knowledge, yea, if I had all faith, ſo that I could remoue mountaines, and had not loue, I were nothing.*

1. *Tim.* 1. 5. *For the end of the commaundement is loue out of a pure heart, and of a good conſcience, and of faith vnfayned.*

2. *Tim.* 1. 5. *VVhen I call to remembraunce the vnfayned faith that is in thee.*

Titus. 1. 16. *They profeſſe that they know God, but by workes they deny him, and are abhominable and diſobedient, and vnto euerie good worke reprobate.*

Iames. 2. 17. *Euen ſo the faith if it haue no works, is dead in it ſelfe.* 18. *But ſome man might ſay, thou haſt the faith and I haue workes: ſhewe me thy fayth out of thy workes, and I will ſhew thee my faith by my workes.* 19. *Thou beleeueſt that there is one God: thou doeſt well: the deuilles alſo beleeue it and tremble.* 20. *But wilt thou vnderſtand, O thou vaine man, that the faith which*

which is without workes is dead.

Man which accordinge vnto his first estate was created good and perfect, hath afterward made him selfe, through his owne fault, poore and miserable, & that which worse is, hath altogether alienated and estraunged him selfe from God, with out any good hope or assuraunce of reconciliation, but rather with a terrible expectation and attent of the iudgement and wrath of God whom he had offended, had it not bene that God had remedied it, by one onely meane, which is to shew pitie and mercie vpon him: in such sort notwithstãding that he receiue this benefite by a firme and stronge faith, and stay himselfe theron with a sure hope. Faith therefore is the onely & neeessary meanes to haue accesse vnto the heauenlie father: the which he that hath not, he can not onely come before the fauourable face of God but is also condemned alreadie to eternall and euerlasting perdition. But it must be a true faith, not a fayned faith: a liuely faith, and not a dead faith, and of heart, and not of outward shew and

appearaunce, as that of the hypocrites, but that which beinge founded and eſtabliſhed, vpon the word of God, & not vpon the lightneſſe of mens vnderſtanding, it be firme and without all doubt.

FAITH IF IT BE NOT founded and builded vpon the word of God is vaine.

Nom. 9.18. At the commaundement of the Lord the children of Iſraell iourneyed, and at the commaundement of the Lord they pitched. 20. for they iourneyed at the commaundement of the Lord. 23. Keeping the watch of the Lord at the commaundement of the Lord, by the hand of Moſes.

Deut. 6 6. And theſe wordes which I commaũd thee this day, ſhalbe in thine heart. 7. And thou ſhalt rehearſe them continually vnto thy children, and ſhalt talke of them when thou ſitteſt in thine houſe, and thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp. 8. And thou ſhalt binde them for a ſigne vpon thine hand, and they ſhall be as frontlets betwene thine eies. 9. Alſo thou ſhalt write them vpon the poſt

poſte of thine houſe, and vpon thy gates.

Pſalm. 119.105. *Thy word is a lanterne vnto my feete, and a guide vnto my pathes.*

Actes 17.11. *Which receaued the word with all readineſſe, and ſearched the ſcriptures dayly, whether it were ſo.*

Rom. 10. 14. *But how ſhall they call on him, whom they haue not beleeued? and how ſhall they beleeue in him, of whom they haue not heard? and howe ſhall they heare without a preacher?* 15. *And how ſhall they preach, except they be ſent?* 17. *Then faith is by hearinge, and hearing by the word of God.*

Epheſ. 2. 19. *Now therefore ye are no more ſtraungers and forreners: but citizens with the Saintes, and of the houſhold of God.* 20. *And are built vpon the foundation of the Apoſtles and Prophetes, Ieſus Chriſt being the chiefe corner ſtone.* 21. *In whom all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whom ye alſo are built together to be the habitation of God by the ſpirit.*

Hebr. 11.11. *Through faith Sara alſo receaued ſtrength to conceaue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhe iudged him*

faithfull which had promiſed.

Faith hath two partes: the one is a certaine and ſure knowledge, and (as it is called) ſcience, by the which we agree with that which is rehearſed in the word of God, and beleue that all that therein is contained is true and veritable, and eſpeciallie aboue the reſt, that which concerneth the diſpenſation of our health. The other is a firme and full hope, by the which the heart doth firmelie reſt vpon the truth which ſhee hath knowen. Now the ſumme of thoſe thinges contained in the ſcripture (which is the word of God) and which we ought neceſſarily to know, and vpon the which the aſſurance of our Saluation is chiefly founded, it is ſet forth before vs in the Creede, called the Apoſtles, whereof followeth the expoſition.

I beleeue.

We ſay in the ſinguler number, *I beleeue*, rather then in the plurall, *we beleeue*: for as much as it is not enough to haue a confuſed and generall faith, referring themſelues

ſelues to the faith of another, yea, although they referre them ſelues to the faith of the whole Church, if euery one hath not faith for him ſelfe, and doeth not beleeue in particuler. For whatſoeuer faith other haue, yea, and the Church it ſelfe, if euery one haue it not particulerly, that will not ſerue any thinge at all to be ſaued, to him that ſhall be of ſufficient age to beleeue.

AN OTHERS FAITH is not ſufficient to ſaue vs.

Ierem. 15.1. *Though Moſes and Samuell ſtoode before me, yet mine affection could not be toward this people: caſt them out of my ſight, and let them departe.*

Ezechiel 14.14. *Though theſe three men, Noah, Daniell, and Iacob, were amonge them, they ſhould deliuer but their owne ſoules, by their righteouſnes ſaith the Lord God.* 16. *Though theſe three men were in the middeſt thereof, As I liue, ſaith the Lord God, they ſhall ſaue neither ſonnes nor daughters, &c.*

Habakuk. 2.4. *The iuſt ſhall liue by his faith.*

Marke 16.16. He that shall beleeue and be baptized, shall be saued: but he that will not beleeue shall be damned.

In God the father.

Isaias 64.8. But now O Lord, thou art our father: we are the clay, and thou art our potter, and we all are the worke of thy handes.

Math. 23.9. And call no man your father vpon the earth, for there is but one, your father which is in heauen.

Ioh. 20.17. I ascend vnto my father, and your father, & to my God, & your God.

Rom. 8.15. But ye haue receaued the spirit of adoption, whereby we crie Abba father. 16. The same spirit beareth witnesse with our spirit, that wee are the children of God.

Ephes. 4.5. There is one Lord, one faith, one baptisme. 6. One God and father of all, which is aboue all, and thorough all, and in you all.

This word *one*, is put downe with a litle pricke, and distinguished with pointes, as if he would say, Christ cannot be deuided, the faith cannot be separated in two, and there are not diuerse baptismes, we must therefore

fore entertaine and keepe a holy vnion togeather which consisteth of so many bandes. We confesse and acknowledge the inestimable goodnes and fatherly good will that he hath towardes vs, that he willeth vs well as a good father.

Almightie.

Psal. 115. 3. *But our God is in heauen, he doth whatsoeuer he will.*

Psal. 135. 6. *Whatsoeuer pleaseth the Lorde that did he in heauen and in earth, in the sea & in all the depth. &c.*

Ierem. 32. 17. *As the Lord God, beholde, thou hast made the heauen and the earth by thy great power, & by thy stretched out arme, and there is nothing harde vnto the.* 27. *Beholde I am the Lorde God of all flesshe: is there any thing so harde for me?*

Mat. 19. 26. *With men this is vnpossible, but with God all things are possible.*

Luk. 1. 37. *For with God shal nothing be vnpossible.*

He is not onely almightie, but he is he, which is the almightie alone.

Iob. 9. 4. *He is wise in hearte and mightie in strength who hath bent farre*

againſt him, and hath proſpered?
5. He remoueth the mountaines & they
feele not when he ouerthroweth them
in his wrath. 6. He remoueth the earth
out of her place, that the pillers thereof
do ſhake.

Pſal. 35. 10. All my bones ſhall ſaie,
Lorde who is like vnto thee, which de-
liuereſt the poore from him, that is to
ſtronge for him? yea the poore and him
that is in miſerie, from him that ſpoi-
leth him.

Pſal. 71. 19. And thy righteouſnes,
O God, I wil exalt on high: for thou haſt
done great thinges: O God, who is like
vnto thee.

Pſal. 89 6. For who is equall to the
Lord in the heauen? and who is like the
Lorde among the ſonnes of their Gods?
7. God is very terrible in the aſſembly
of the Saincts, and to be reuerenced a-
boue all that are aboue him. 8. O Lord of
hoſtes, who is like vnto the, which art
a mightie Lorde, and thy truth is a boue
thee. 9. Thourulеſt the raging of the
ſea: whē the wanes therof do ariſe thou
ſtilleſt them. &c.

Eſai. 40. 10. Beholde the Lorde will
come with power, and his arme ſhall
rule for him: beholde his wages is with
him

him, and his worke before him. 12. *VVho hath measured the waters in his fiſte? and counted heauen with the ſpanne, and comprehended the duſt of the earth in a meaſure? and weighed, the mountaines in a weight, and the hilles in a ballance.* 13. *VVho hath inſtructed the ſpirite of the Lord? or was his counſellour and taught him?* 15. *Behold the nations are as a droppe of a bucket, and are counted as the duſt of the ballance: beholde he taketh away the Iſles as a litle duſt.* 17. *All nations before him are as nothing, and they are counted to him leſſe then nothing, and vanitie.*

In confeſſing God to be almightie, we doe not only attribute vnto him all might and power, but we do alſo take it from all other thinges whatſoeuer they be. And that doth alſo ſerue for the confirmation of our faith: for, for to confirme it we muſt conioyne and annex theſe two thinges togeather, to witte the will and the might and power. That if a man leaue the one of them, faith wilbe vncertaine,

Creatour of heauen and of earth.

Genes. 1. 1. In the beginning God created the heauen and the earth.

Psal. 33. 6. By the worde of the Lorde were the heauens made and all the hoſtes of them by the breath of his mouth.

Psal. 102. 25. Thou haſt aforetime laide the foundation of the earth, and the heauens are the worke of thyne handes.

Esai. 42. 5. Thus ſaith God the Lorde (he that created the heauens and ſpred them abroade: he that ſtretcheth forth the earth, and the buddes thereof, he that giueth breath vnto the people vpon it, and ſpirite to them that walke therein)

Ierem. 10. 12. He hath made the earth by his power, and eſtabliſhed the worlde by his wiſedome, and hath ſtretched out the heauens by his diſcretion

Ierem. 32. 17. Ah Lord God beholde, thou haſt made the heauen and thy earth by thy great power, and by the ſtretched forth arme, and there is nothing hard vnto thee.

Actes. 4. 24. O Lord, thou art the God which

which hath made the heauens and the earth, the ſea and all thinges that are therein.

Act.17.24. God that hath made the worlde and all thinges that are therein ſeeing that he is Lorde of heauen and of earth dwelleth not in temples made with handes.

Rom.11.36. For of him and through him, and for him are all thinges. &c.

1. Cor. 8.6. Yet vnto vs there is but one God which is the father of whom are all thinges and we by him.

As God through his power and might hath created all thinges, ſo likewiſe through his diuine prouidence he maintaineth and conducteth all thinges, without the which nothing doth happen or chaunce.

Exod.21.13. And if a man hath not laide waite, but God hath offred him into his handes, then I will appoint thee a place whether he ſhall flie.

2. Chron.11.4. Thus ſaith the Lord, ye ſhall not go vp, nor fight againſt your brethren, returne euery man to his houſe: for this thing is done of me.

Iob.12.17. He cauſeth the counſellers to goe as ſpoyled, and maketh the Iudges fooles. 19. He leadeth away the

Princes as a pray, and ouerthroweth the mightie. 20. He taketh away the ſpeach from the faithfull counſellers, and taketh away the iudgement of the auncient. 21. He powreth contempt vpon Princes and maketh the ſtrength of the mightie weake.

Pſal. 33. 10. The Lorde breaketh the counſell of the heathen, and bringeth to naught the deuiſes of the people.

Prouerb. 16. 1. The preparations of the heart are in man: but the aunſwere of the tongue is of the Lorde.

Ierem. 10. 13. He giueth by his voice the multitude of waters in the heauen, and he cauſeth the cloudes to aſcende from the endes of the earth: he turneth lightning vnto raine, & bringeth forth the winde out of his treaſures. 23. O Lord, I know, that the way of man is not in himſelfe, neither is it in man to walke and to direct his ſteps.

Daniel. 2. 21. And he changeth the times & ſeaſons: he taketh away kings: he ſetteth vp kinges, he giueth wiſedome vnto the wiſe, and vnderſtanding to thoſe that vnderſtand. 22 He diſcouereth the deepe and ſecrete thinges: he knoweth what is in the darkenes, and the light dwelleth with him.

Amos

Amos.3.6.Or ſhall there be any euill in the citie,and the Lorde hath done it?

Matth.10.29.Are not two ſparrowes ſolde for a farthing,& one of them ſhall not fall vpon the ground without your father? 30. Yea, and all the heares of your head are numbred,

Ihon.5. 17. My father worketh hitherto,and I worke.

Act.17.28. For in him we liue and moue and haue our being.&c.

1.Peter. 5. 7. Caſt all your care on him:for he careth for you.

For the praiſe of this admirable prouidence of God, reade the pſal. 104.& 105.& 106.& 107.Item.Iſaias. 45.Chapter.

Here we confeſſe two things: the one is that all thinges had a beginning,and that there is nothing that hath not had a beginning wherin we put a differēce betwen God the creatour & othe creatures: for the eternitie and the eſſence or being,by it ſelfe is ſo proper vnto God,that, for that he is god.wherfore if the world or any thing beſide God, were of eternitie and without beginning, it muſt alſo of neceſſitie be God.Now there is but one God: there is ther-

fore nothing that hath not a beginning, God excepted. Secondarilie we confesse that it is God that hath created all things, & that all things were made by the worde of God, & nothing hath bene made without it. Now the prouidence of God (by the which he doth guide and gouerne all thinges) is so ioyned with the creation of the worlde: that it can not be separated: and God can not be the creatour, but that he be also the conductour. Wherefore in confessing the one we confesse also the other: And vnder the worde of creatour we vnderstand also that he maintaneth, guideth and conducteth heauen and earth. Moreouer by the words heauen and earth are comprehended all celestial and terrestriall thinges, and are brought vnder the creation & prouidence of God.

And in Iesus Christ.

Isaias 28.16. He that beleeueth shall make haste.

Iohn 3.18. He that beleeueth in him shall not be condemned: but he that beleeueth,

leeueth not is condemned alreadie, &c.
36. He that beleeueth in the Sonne, hath euerlastinge life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

Iohn 6.29. This is the worke of God, that ye beleeue in him whom he hath sent. 40. And this is the will of him that sent me, that euerie man that seeth the Sonne, and beleeueth in him: should haue euerlastinge life: and I will raise him up at the last day. 47. He that beleeueth in me hath euerlastinge life.

Iohn 9.35. Iesus saide, doest thou beleeue in the Sonne of God? 36. He answered and saide, who is he Lord, that I might beleeue in him? 37. And Iesus said vnto him, both thou hast seene him and he it is that talketh with thee.

Ioh. 14.1. Let not your heart be troubled, ye beleeue in God, beleeue also in me. 12. Verely, verely I say vnto you, he that beleeueth in me, the workes that I do, he shall do also, and greater then these shall he do: For I go vnto my father.

Rom. 9.33. & 10.11. & 1. Peter 2. 6. For the scripture saith, who soeuer beleeueth in him, shall not be ashamed.

Rom. 15.12. And againe Isaias saith,

There ſhall be a roote of Ieſſe, and he that ſhall riſe to raigne ouer the Gentiles, in him ſhall the Gentiles truſt.

Gal. 2.16. We haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of Chriſt.

1. Ioh. 5.10. He that beleeueth in the Sonne of God, hath the witneſſe in him ſelfe. &c.

It is not therefore without cauſe, that we ſay that we beleeue in Ieſus Chriſt aſwell as in God the father, ſith that the holy ſcripture teacheth vs to ſpeake in that ſort, and thence we gather that he is God.

Ieſus.

Mat. 1. 21. And ſhee ſhall bringe foorth a Sonne, and thou ſhalt call his name Ieſus: for he ſhall ſaue his people from their ſinnes.

Luc. 1. 31. For lo, thou ſhalt conceiue in thy wombe, and beare a ſonne, and ſhalt call his name Ieſus.

Luke 2. 10. Be not afraide, for behold, I bring you tidinges of great ioye, that ſhall be to all people. 11. That is, that vnto you is borne this day in the citie of Dauid a Sauiour, which is Chriſt the

Lord

Lord.

Luk. 19. 9. *This day is ſaluation come vnto this houſe, foraſmuch as he is alſo become the Sonne of Abraham.* 10. *For the ſonne of man is come to ſeeke and ſaue that which was loſt.*

Ioh. 3. 17. *For God ſent not his ſonne into the world that he ſhould condemne the world, but that the world through him might be ſaued.* 18. *He that beleeueth in him ſhal not be condemned: but he that beleeueth not is condemned alreadie, becauſe he beleeueth not in the name of the onely begotten Sonne of God.*

Act. 4. 10. *Be it knowen vnto you all, and to all the people of Iſraell, that by the name of Ieſus Chriſt of Nazareth, whom ye haue crucified, whom God raiſed againe from the dead, euen by him doeth this man ſtand here before you, whole.* 12. *Neither is there ſaluation in any other: for among men there is giuen none other name vnder heauen, whereby we muſt be ſaued.*

Act. 5. 30. *The God of our fathers hath raiſed vp Ieſus, whom ye ſlew and hanged on a tree.* 31. *Him hath God lifte vp with his right hand, to be a Prince and a ſauiour, to geue repen-*

taunce to Israell, and forgeuemesse of sinnes.

Actes. 13. 22. *I haue found Dauid the Sonne of Iesse, a man after mine owne heart, which will do all thinges that I will.* 23. *Of this mans seede hath God accordinge to his promise raised vp to Israell, that sauiour Iesus.*

1. *Tim.* 1. 15. *This is a true sayinge, and by all meanes worthie to be receaued, that Christ Iesus came into the world to saue sinners, of whome I am chiefe.*

Titus. 2, 13. *Looking for that blessed hope, and appearing of the glorie of the mightie God, and of our Sauiour Iesus Christ.* 14. *Who gaue him selfe for vs that he might redeeme vs from all iniquitie, and purge vs to be a peculier people vnto him selfe, zelous of good workes.*

1. *Iohn* 4. 14. *And we haue seene & do testifie, that the father sent the sonne to be the sauiour of the world.* 15. *Who soeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God.*

This name Iesus, beinge taken from the Hebrew tongue signifieth Sauiour: and the reason wherefore he

he is so called, is giuen in the words of the Aungell: for he shall saue his people from their sinnes. Therefore then by this name, we are admonished that he is our sauiour, and that we must not elsewhere seeke saluation. Briefly we vnderstand nothing else but that which S. Peter saith in the place before alleadged of the Act. 4. 12. That which we also here confesse, and protest, that all the meanes which men shall inuent, for to attaine saluation, are soe manie abuses.

Christ.

Psal. 2. 1. VVhy do the heathen rage & the people murmure in vaine? 2. The kinges of the earth band them selues, & the Princes are assembled together against the Lord, and against his Christ?

Psal. 45. 8. Heb. 1. 9. Thou hast loued righteousnes and hated iniquitie. VVherefore God euen thy God hath anointed thee with the oyle of gladnes aboue thy fellowes.

Esai. 61. 1. Luke. 4. 18. The spirite of the Lorde is vpon me, because he hath anointed me, that I shoulde preache the

an-

Gospell to the poore: he hath sent me that I shoulde heale the broken harted: and 19. And that I shoulde preach the acceptable yeare of the Lorde.

Daniel. 9. 25. Know therefore and vnderstand, that from the going out of the commandement to bring againe the people, and to builde Ierusalem, vnto Messias the prince, shalbe. 7. weekes, & threscore and two weekes, and the strete shalbe built againe, and the wall euen in a troublesome time. 26. And after threescoare and two weekes, shall Messias be slaine, and shall haue nothing, and the people of the Prince that shall come, shall destroy the citie and the sanctuarie, and the ende thereof shalbe with a floud: and vnto the ende of the battell is shallbe destroyed by desolatiō.

Act. 4. 27. For doubtles, against thine holy sonne Iesus whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues togeather.

Act. 10. 38. To witte, how God annointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the diuill: for God was with him.

This

This worde Christ is taken from the Greeke tongue, and signifieth as much as anointed, and in Hebrew Messias. This worde is properly giuen to our Lorde to signifie the office which was giuen vnto him of his father, to wit, to be a King, Priest and Prophet in his Church. And the worde doth importe that, forasmuch as those which aunciently were called to these three offices, were outwardly anointed with oyle. Our Lorde also was annointed not with visible oyle, as the other, but with fulnes of the holy Ghost for to administer those three offices. We confesse therefore that he is our great King, high Priest, and heauenly Prophet.

CHRIST IS THE ETERnall soueraigne and only high Prieste.

Psal. 118.4. *The Lorde sware and will not repent thou art a priest for euer after the order of Melchi-zedek.*

Hebr 3.1. *Therefore holy breathren, partakers of the heauenly vocation, consider the Apostle and high Priest of our*

profession Christ Iesus. 2. Who was faith-full to him that hath appointed him, euen as Moises was in all his house.

Heb 4.14. Seeing then that we haue a greater high priest, which is entred into heauen, euen Iesus the sonne of God, let vs holde fast our profession. 15. For we haue not an high priest which can not be touched with the feeling of our infirmities, but was in all thinges tempted in like sort, yet without sinne.

Heb. 5. 5. So likewise Christ tooke not to himselfe this honour, to be made the high Priest, but he that saide vnto him, Thou art my sonne, this day begat I thee, gaue it him. 6. As also in an other place he speaketh. Thou art a priest for euer after the order of Melchi-zedek.

Heb. 6. 19. Which we haue as an anker of the soule both sure & stedfast, & it entreth into that which is within the vaile: 20. whither the forrūner is for vs entred in, euē Iesus that is made an high priest for euer after the order of Melchizedec

Heb. 7. 20. And forasmuch as it is not without an oth (for these ar made priests without an oth, by him that saide vnto him, the Lorde hath sworne, and will not repent thou art a priest for euer after

ter the order of Melchisedec) 23. And among them many were made priests, because they were not suffered to endure, by the reason of death.

24. But this man, because he endureth euer, hath an euerlasting priesthood, 25. Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing he euerliueth to make intercession for them. 26. For such a high priest it became vs to haue which is holy, harmeles, vndefiled, separate from sinners, and made hier then the heauens. 28. For the lawe maketh them high priestes, which haue infirmitie: but the worde of the oth that was since the law, maketh the sonne, who is consecrated for euermore.

Heb. 8. 1. Now of thinges which we haue spoken, this is the summe that we haue such an high priest, that sitteth at the right hand of the throne of the maiestie in heauens. 9. 11. But Christ being come an high priest of good thinges to come, by a greater and a more perfect tabernacle, not made with handes, that is not of this building. 12. Neither by the bloud of goates & calues: but by his owne bloud entred he once into the holy place, and obtained eternall redem-

ption for vs.26. But now in the end hath he appeared once to put away sinne, by the sacrifice of himselfe. 10. 12. *But this man after he had offred one sacrifice for sinnes, sitteth at the right hande of God.* 13. *And from henceforth tarieth till his enemies be made his footestole.* 14. *For with one offring hath he consecrated for euer them that are sanctified.*

He is the high priest, forasmuch as by one only oblation & sacrifice which he offred on the crosse of the death of his owne bodie, and the sheeding of his owne bloud, he hath fully and wholy reconciled to God his father, and now sitteth at his right hande for to make intercession for vs, and obtaine grace and fauour for vs.

CHRIST IS KINGE HAuing vanquished death, hell, the deuill, and the worlde.

Math. 4. 3. *Then came to him the tempter, and saide, If thou be the sonne of God, commaund that these stones be made bread.* 4. *But he answering saide,*

it

It is written, man ſhall not liue by bread onely, but by euery word that proceadeth out of the mouth of God. 5. Then the deuill tooke him vp into the holy citie, and ſet him on the pinacle. 6. And ſaid vnto him, if thou be the Sonne of God, caſt thy ſelfe downe: for it is written, He will giue his Aungelles charge ouer thee, and with their handes they ſhall lift thee vp, leſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone. 7. Ieſus ſaid vnto him, it is written, thou ſhalt not tempt the Lord thy God. 8. Againe the deuill tooke him vp into an exceeding high mountaine, and ſhewed him all the kingedomes of the world, & the glorie of them. 9. And ſaid to him, all theſe will I giue thee, if thou wilt fall downe and worſhip me. 10. Then ſaid Ieſus vnto him, auoide Satan: for it is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. 11. Then the deuill left him: and beholde, the Aungels came and miniſtred vnto him.

Iohn. 12. 31. Now is the iudgement of this world: now ſhall the prince of this world be caſt out.

Ioh. 14. 30. Heraſter will I not ſpeake many thinges vnto you: for the prince

of this world commeth, and hath nought in me.

Iohn 16.11. Of iudgement, because the prince of this world is iudged. 33. In the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

Act. 2. 23. Him I say, haue ye taken by the handes of the wicked. 24. Whom God hath raised vp, and lowsed the sorowes of death, because it was impossible that he should be holden of it.

Rom. 6.9. Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him. 10. For in that he died, he died once to sinne: but in that he liueth, he liueth to God.

1. Cor. 15.25. For he must raigne till he haue put all his enemies vnder his feete. 26. The last enemie that shall be destroyed is death. 54. So when this corruptible hath put on incorruption: and this mortall hath put on immortalitie, then shall be brought to passe the saying which is written, death is swallowed vp into victorie. 55. O Death where is thy stinge? O grane where is thy victorie? 56. The stinge of death is sinne, and the strength of sinne is the Law. 57. But

thankes

thankes be to God which hath giuen vs victorie through our Lord Iesus Christ.

Eph. 4.8. Wherefore he saith, when he ascended vp on high, he led captiuitie captiue and gaue gifties vnto men.

Col. 2.13. And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned together with him, forgiuinge you all your trespasses. 14. And putting out the handwriting of ordinances that was against vs, he euen tooke it out of the way, and fastened it vpon the crosse. 15. And hath spoiled the principalities and powers, & hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

2. Tim. 1.10. But is now made manifest by the appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospell.

Hebr. 2.14. Forasmuch then as the children were partakers of flesh and bloud, he also himselfe tooke part with them, that he might destroie through death, him that had the power of death that is, the deuil. 15. And that he might deliuer all the, which for feare of death were all their life time subiect to bon-

dage.

He is kinge: for he hath ouercom the Deuill, the worlde, finne, death, and hell, vnder whose tyrannie wee were holden captiues, and are set free by the power of this victorious king, and we are dayly defended & preserued vnder his hand and protection against all our enemies. So that there is nothing that can hurt vs: and albeit we are continuallie and in diuerse sortes assaulted, notwithstandinge the victorie shall alwaies remaine vnto vs, insomuch as we runne backe to the ensigne of this puissaunt kinge.

IESVS CHRIST IS a Prophet.

Deut. 18.15. *The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall harken.* 18. *I will raise them vp a Prophet from among their brethren like vnto thee and will put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde him.*

Ierem. 31. 33. *But this shalbe the*

couenaunt

that I will make with the house of Israell. After those dayes, saith the Lorde, I will put my lawe in their inward partes and write it in their harts, and will be their God, and they shalbe my people.34. And they shall teach no more euerie man his neighbour and euerie man his brother. &c.

Luke.24.18. Art thou only a straunger in Ierusalem, and hast not knowen the thinges that are come to passe therein in these dayes. 19. And he saide vnto them what thinges? And they saide vnto him of Iesus of Nazereth, which was a Prophet mightie in deede, and in worde before God, and all the people.

Ihon.6.14. Then the men when they had seene the miracle that Iesus did, saide. This is of a truth the prophet that should come into the worlde.

Ihon 8.12. I am the light of the world: he that followeth me, shall not walke in darkenes, but shall haue the light of life.

Iohn. 15. 15. But I haue called you friendes, for all things that I haue hard of my father haue I made knowen vnto you.

Rom. 15.8. Nowe I saye that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme

the promises made vnto the fathers.

Tit.2.11. For the grace of God, that bringeth saluation vnto all men, hath appeared. 12. And teacheth vs that we should denie vngodlynes and worldly lustes, and that we shoulde liue soberly and righteously and godly in this present worlde.

Hebr.1.1. At sundrie times and in diuerse maners God spake in the olde time to our fathers by the prophets. 2. In these last dayes he hath spoken vnto vs by his sonne. &c.

Our Lord was not a Prophet for this only, that he hath declared vnto men the law and will of God as the other prophetes: but also because he hath engrauen and imprinted it in their heartes, & gaue the holy Ghost to lighten, regenerate and renew them. And hath not onely exercised this office, whiles that he preached himselfe, and that with his owne mouth: but doth yet dayly exercise the same, when he giueth the vertue and force to the hartes of men by his holy spirite, to vnderstand and accomplish the will of God, without the which the seruice of all men, can not be but a deade

dead letter.

His ſonne.

Matth.3.17. And lo, a voice came from heauen, ſaying this is my beloued ſonne, in whom I am wel pleaſed.

Matth.14.33. Then they that were in the ſhip came and worſhipped him, ſaying, of a truth thou art the ſonne of God.

Matth.16.16. Thou art Chriſt the ſonne of the liuing God.

Luke.1.32. He ſhall be great and ſhalbe called the ſonne of the moſte high.

Iohn.1.49. Nathaniel anſwered & ſaide vnto him, Rabbi, thou art the ſonne of God: thou art the king of Iſraell.

Iohn.6.69. And we beleeued and knowe thou art the Chriſt the ſonne of the lyuing God.11.27. Yea, Lord, I beleeue that thou art Chriſt the ſonne of God, which ſhould come into the world.

Iohn.20.31. But theſe thinges are written, that ye might beleeue that Ieſus is the Chriſt the ſonne of God, & that in beleeuing ye might haue life through his name.

Rom.1. 23. Concerning his sonne Iesus Christ our Lorde, which was made of the seede of Dauid according to the flesh. 4. And declared mightely to be the sonne of God.

2.Cor.4 Col.1.15. Who is the image of the inuisible God, the first borne of euery creature. 16. For by him were all things created, which are in heauen, and in earth, thinges visible, and inuisible whether they be thrones, or Dominions, or Principalities, or powers, all thinges were created by him and for him. 17. And he is before all thinges, and in him all thinges consist.

Hebr.1.2. In these last dayes he hath spoken vnto vs, by his sonne, whome he hath made heir of all thinges, by whom also he made the worlde. 3. Who being the brightnes of the glorie, & the ingrauen forme of his person, and bearing vp all thinges by his mightie word, hath by him selfe purged our sinnes and sitteth at the right hand of the maiestie in the hiest places. 4. And is made so much the more excellent then the Angelles in as much as he hath obtained a more excellent name then they 5. For to which of the Angels saide he at any time. Thou art my sonne, this

day

daye begat I thee? and againe, I will be his father, and he shalbe my sonne.

Onely.

Iohn.1.14. And the worde was made flesh, and dwelt among vs, (and we saw the glorie thereof, as the glorie of the onely begotten sonne of the father) full of grace and truthe. 18. No man hath seene God at any time: the only begotten sonne which is in the bosome of the father, he hath declared him.

Iohn. 3.16. For God so loued the worlde that he hath giuen his only begotten sonne, that whosoeuer beleeueth in him shall not perish, but haue euerlasting life. 18. But he that beleeueth not, is alreadie condemned, because he beleeueth not in the name of the onely begotten sonne of God.

1.Iohn.4.9. In this appeared the loue of God towardes vs, because God sent his onely begotten sonne into the world, that we might liue through him.

WE ARE ALSO THE children of God.

1.Iohn3.1. Behold, what loue the

father hath shewed on vs, that we should be called the sonnes of God: for this cause the world knoweth you not, because it knoweth not me. 2. Dearely beloued now are we the sonnes of God, but yet it doth not appeare what we shalbe.

1. Iohn 5. 1. Whosoeuer beleeueth that Iesus is the Christ, is borne of God.

HEREOF YOV MAIE looke for manie more places, fol. 40. 41. 42.

Albeit the name of Sonne be cõmon to Iesus Christ and to vs, so is he called the first borne among manie brethren, and the first borne of all creatures, which is not without a cause, but it is to shew, that it is not both for one reason, or in one respect that he and we are called the Sonnes of God, for there is such a difference, that he is the naturall Sonne of God, cõsubstantiall, & coeternall with him, and borne of his owne substance eternally: and wee are not but by grace of adoption, it is to say, that forasmuch as God through his goodnesse, hath receaued and chosen vs for his children, making

making vs partakers and heires of his goodes, as if we were of his familie, and borne and bredde in his owne howſe.

Our Lord.

Ierem. 30.9. But they ſhall ſerue the Lord their God, and Dauid their king, whom I will raiſe vp vnto them.

Ezechiell 30.24. And Dauid my ſeruaunt ſhall be king ouer them.

Dan.7.13. Behold, one like the ſonne of man came in the cloudes of heauen, and approched vnto the auncient of dayes, and they brought him before him. 14. And he gaue him dominion & honour, and a kingedome that all people, nations, and languages, ſhould ſerue him: his dominion is an euerlaſting dominion, which ſhall neuer be taken away: and his kingedome ſhall neuer be deſtroyed.

Mich. 5. 2. And thou Bethleem Ephratah, art litle to be among the thouſandes of Iudah, yet out of thee ſhall he come fourth vnto me, that ſhall be the ruler in Iſraell.

Mat. 11. 27. All thinges are giuen vnto me of my father.

Mat. 28. 18. All power is giuen vnto me in heauen and in earth.

Luke 1. 32. He shall be great, and shall be called the Sonne of the moste high, and the Lord God shall giue vnto him the throne of his father Dauid. 33. And he shall raigne ouer the house of Iacob for euer, and of his kingedome shall be none end.

Luk. 2. 11. That is, that vnto you this day is borne in the citie of Dauid, a Saiuiour, which is Christ the Lord.

Iohn. 13. 3. Iesus knowinge that the father had giuen all thinges into his handes, and that he was come from God and went to God.

Iohn. 17. 2. As thou hast giuen him power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him.

Act. 10. 36. Preaching peace by Iesus Christ, which is the Lord of all.

Rom. 14. 9. For Christ therefore died, and rose againe and reuiued, that he might be Lord both of the dead, and of the quicke.

1. Corinth. 6. 19. And ye are not your owne. 20. For ye are bought with a price.

1. Corin. 7. 23. Ye are bought with a price, be not the seruaunts of men.

1. Cor.

1. Cor. 8. 6. *Yet vnto vs there is but one God, which is the father, of whom are all thinges, and we in him.*

1. Cor. 15. 25. Heb. 2. 8. *For he muſt raigne till he hath put all his enemies vnder his feete. 26. The laſt enemy that ſhall be deſtroyed is death. 27. For he hath put downe all thinges vnder his feete.*

Eph. 11. 20. *VVhich he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his right hand in the heauenlie places. 21. Farre aboue all principalitie, and power, and might, and domination, and euerie name that is named, not in this world onely, but alſo in that which is to come. 22. And hath made all thinges ſubiect vnder his feete, and hath appointed him ouer all thinges to be the head to the Church.*

Phil. 2. 9. *VVherefore God hath alſo highly exalted him, and giuen him a name aboue euerie name, that at the name of Ieſus ſhould euerie knee bowe, both of thinges in heauen, and of things in earth, and thinges vnder the earth. 11. And that euerie tongue ſhould confeſſe that Ieſus Chriſt is the Lord, vnto the glorie of God the father.*

Coll. 2. 9. *For in him dwelleth all the*

fulnes of the Godhead bodely. 10. And ye are complet in him, which is the head of all principalitie and power.

1. Pet. 1. 18. Knowing that ye were not redeemed with corruptible thinges, as siluer and golde, from your vaine conuersation, receaued by the traditions of the fathers. 19. But with the precious bloud of Iesus Christ, as with a lambe vndefiled, and without spot.

Iesus Christ is called maister and Lord, for two reasons: The first is becauſe of his ſoueraigne power, which he hath ouer all thinges according to his diuinitie, inaſmuch as he is God. Secondarilie for the right of redemption, by the which hauing deliuered vs from the tirannie of Sathan, ſinne, and death, he hath redeemed vs, to the ende that he might poſſeſſe vs as truelie his owne, & ſubiect to him. Here therefore we firſt confeſſe that wee are not our owne, nor in our owne power, although we are ſet free from the tiranny of Satan: but we are his, he hath ſet vs free, & hath bought vs with his precious bloud. Secondarilie we confeſſe that we owe to him all obedience, and homage, as

to

to our ſoueraigne Lord & maiſter.

VVhich vvas conceaued of the holy Ghoſt.

Math. 1. 20. *For that which is conceaued in her, is of the holy Ghoſt.*

Luk 1.35. *The holy Ghoſt ſhall come vpon thee, & the power of the moſt high ſhall ouerſhadow thee.*

The holy ſcripture doth attribute to the holy Ghoſt the conceptiō of our Lord, for to put a difference betwene the common conception of other men and his. Now this difference doth conſiſt in two pointes: the one is that although he tooke his bodie of the proper natural fleſh & of the proper nature of the virgin Marie, notwithſtāding it was not by the ordinarie meane, and common courſe of nature, that is to ſay by the operation & ſeede of man: but by an extraordinarie meane, to wit by the vertue of the holy Ghoſt. The ſecond point is, that he was conceiued without ſinne, without ſpot or vncleannes: and the conception of all other men is corrupted, ſpotted,

and vncleane. And with such a difference ought the sonne of God to haue bene conceaued, to wit, with all purenes and holynes, sith that he was the seede of the woman, and of Abraham, which should breake the heade of the old serpent, and in the which al the natiõs of the earth should be blessed, & by his bloud all our vncleannes & iniquitie should be wiped out, and aboue all, our conception shoulde be sanctified & made cleane.

Borne of the virgine Marie.

Esai. 7. 14. *Behold a virgine shall conceaue and beare a sonne, & she shal call his name Emanuel.*

Mat. 1. 13. *Beholde a virgine shall be with childe, and shall beare a sonne, and shee shall call his name Emanuel, which is by interpretation, God with vs.*

Luk. 1. 31. *For lo, thou shalt conceaue in thy wombe, and beare a sonne, and shalt call his name Iesus.*

Gal. 4. 4. *But when the fulnes of time*

time was come God sent forth his sonne made of a woman, and made vnder the law. 5. That he might redeeme them which were vnder the law.

Iesus Christ was borne of a woman for to shew that he was the true seede of the woman, and of Abraham, and of Dauid, that is to say very man formed and framed of the substance of the mother, of whom he was borne: flesh of our flesh, and bone of our bone: which was needefull that it was so, for that it should be offered for our sinneful flesh. And it must haue ben that his mother, was a virgine, for to shew and declare, that, that which was done heare, was not of mans inuention: but a chiefe and principall worke of God. To the ende that on euerie side one might not see in him but purenes and holynes.

Suffred vnder Pontius Pilate.

Esai. 53. 4. Matth. 8. 17. 1. Pet. 2. 24. Surely he hath borne our infirmities, and caried our sorowes.

Iohn.19.15. Matth.27.35. Mark.15. 24. Luk. 23.33. Pilate saide vnto them, shall I crucifie your king? the high priestes aunswered, we haue no king but Cesar.16. Then delyuered he him vnto them, to be crucified, and they tooke Iesus and led him away. 17. And he bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha.

Luk.24.46. Thus it is written, thus is behoued Christ to suffer, &c.

Act.4.27. Psal. 21. For doubtles, against thine holy sonne Iesus, whom thou haddest annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israell gathered themselues togeather.

Act.2.23. Him I say, haue ye taken by the handes of the wicked, being deliuered by the determinate counsell, and foreknowledge of God, and haue crucified and slaine.

Rom. 5.6. For Christ when we were yet of no strength, at his time, died for the vngodly.

1.Cor.15.3. For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the scriptures.

2.Cor.5.15. And he died for all, that they which liue ſhoulde not henceforth liue vnto them ſelues, but vnto him which died for them, and roſe againe.

Philip.2.2. Fulfill my ioy, that ye be like minded, hauing the ſame loue, being of one accorde, and of one iudgement. 5. Let the ſame minde be in you that was euen in Chriſt Ieſus. 6. Who being in the forme of God, thought it no robberie to be equall, with God. 7. But he made himſelfe of no reputation, and tooke on him the forme of a ſeruaunt, and was made like vnto men, and was founde in ſhape as a man. 8. He humbled himſelfe & became obediente vnto the death, euen the death of the croſſe.

1.Timoth.6.13. I charge thee in the ſight of God, which quickeneth all thinges, and before Ieſus Chriſt which vnder Pontius Pilate witneſſed a good confeſſion. 14. That thou keepe this cõmaundement.

1.Pet.2.19. For this is thanke worthy, if a man for conſcience toward God endure griefe ſuffring wrongefully. 20. For what praiſe is it, if when ye be buffeted for your faultes, ye take it patiently? But and if when ye do well, ye

ſuffer wrong and take it patiently, this is acceptable to God. 21. For hereunto ye are called: for Chriſt alſo ſuffred for vs, leauing vs an example that ye ſhould follow his ſteppes. 22. Who did not ſinne neither was there guile founde in his mouth: 23. Who when he was reuiled, reuiled not againe: when he ſuffred, he threatned not, but committed it to him, that iudgeth righteouſly.

1. Peter. 3. 18. *For Chriſt alſo hath once ſuffred for ſinnes, the iuſt for the vniuſt, that he might bring vs to God, and was put to death concerning the fleſh, but was quickned in the ſpirite.*

That which toucheth vs moſt, of all that Ieſus Chriſt did for vs on earth, and being conuerſant among men, it is his death and paſſion: for by it we are reconciled with God, deliuered from the tyrrannie of the deuill, reſtituted and ſet againe in libertie of Spirite. So was the reconciliation made, that as God was angred and diſpleaſed with vs for the fault and tranſgreſſion of our father Adam, and that he being iuſt can not leaue any ſinne vnpuniſhed and that we, ſo farre were from ſatisfying of his wrath, that we rather

augment

augment it becauſe of our corruption and depraua-tion which is in vs, and by our continuall and ordinarie iniquities and inormities. The ſonne of God is come pure, and innocent, that our ſinnes and offenſes might be laide vpon him, that he might ſuffer once for vs, and that by that meanes he might pay the ranſome, & might make vs cleane, and that through him we might be abſolued of our fault and offence of our paine and puniſhment and be reconciled to God, hauing obtained full remiſſion for our ſinnes.

Buried.

Matth.12.40. For as Ionas was in the belly of the whale three dayes and three nightes, ſo ſhall the ſonne of man be in the heart of the earth three dayes and three nightes.

Act.13.29. And when they had fulfilled all thinges that were written of him, they tooke him downe from the tree, and put him in a ſepulcher.

1.Cor.15.4. And that he was buried, &c.

Mention is made of his buriall.

for the greater confirmation of his death, and to signifie that the misterie of our redemption was accõplished, the wrath and anger of God appeased, and peace made betwene him and vs. For our redemption dependeth wholy of his death: that if one did but once doubt of his death, the whole redemptiõ shoulde bring in suspence. To take awaye therefore all doubte, he would be buried.

He descended into hell.

Esaias.53. 10. Yet the Lord would breake him, and make him subiect to infirmities: when he shall make his soule an offring for sinne: and 12. Therefore will I giue him a portion with the great, and he shall deuide the spoile with the strong, because he hath powred out his soule vnto death.

Matth 26.38. Then saide Iesus vnto them, My soule is very heauie, euen vnto the death: tarie ye here and watch with me.

Luk.22.44. But being in an agonie, he prayed more earnestly: and his sweat was like droppes of bloud, trickling

downe

downe to the grounde.

Ihon.12.27. Now is my ſoule troubled, and what ſhall I ſay, father, ſaue me from this houre: but therefore came I into this houre.

1.Pet.3.19. By the which he alſo went and preached vnto the ſpirites that were in priſon.

1.Pet.4.6 For vnto this purpoſe was he preached vnto the deade, that they might be condemned, according to men in the fleſh, but might liue according to God in the ſpirite.

This is expounded after two ſortes. Some vnderſtande by this deſcending into hell, a true feeling of the paynes of death, and an horrour and feare of the terrible wrath and feuere iudgement of God. Ieſus Chriſt therefore hath felt and experimented the great diſtreſſe of death and together the paynes of hell, that is to ſay the wrath and curſe of God: the which feeling hath penetrated vnto the verie depth of his heart, and vnto his ſoule, and bred vnto him extreeme tormentes and troubles, with an vncuſtomable feare. Which was neceſſarie, for otherwiſe he could not

throughly satisfie for vs. Others vnderstande that by this is signified that the vertue and force of the death and passion of Iesus Christ is come euen vnto the dead, which by the deuine vertue haue felt the fruite of the redemption made in in his bloud. According to the first expositon, we confesse that Iesus Christ hath throughly satisfied for vs, and hath left nothing which was necessarie for to appease the wrath and anger of God, to satisfie his iustice and to giue full remission of sinnes. According vnto the second we confesse that not onely we which come after the death of Iesus Christ, do feele the force and efficacie but also they which departed before, and dyed in the faith in the Messias promised, haue bene saued by the vertue of his bloud which was shed.

The third day he rose againe from death.

Math. 20. 18. *Behold, we go vp to Ierusalem, and the Sonne of man shall.*

be deliuered vnto the chiefe Priestes, and vnto the scribes, and they shall condemne him to death. 19. But the third day he shall rise againe.

Mat. 28. 6. He is not here, for he is risen, as he said: come see the place where the Lord was laide.

Act. 2. 24. Vvl: ō God hath raised vp, and lowsed the sorowes of death, because it was impossible that he should be holden of it. 31. He knowing this before, spake of the resurrection of Christ, that his soule, that is, his person, should not be left in graue, neither his flesh should see corruption.

Act. 10. 40. Him God raised vp the third day, and caused that he was shewed openlie.

Act. 13. 30. But God raised him vp from the dead.

Act. 13. 32. And we declared vnto you, that touchinge the promise made vnto the fathers. 33. God hath fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the second Psalme. Thou art my sonne: this day haue I begotten thee. 34. Now as concerninge that he raised him vp from the dead, no more to returne to the graue, he hath said thus, I will giue you

the holy thinges of Dauid, which are faithfull.

Rom. 1. 4. And declared mightelie to be the ſonne of God, touchinge the ſpirit of ſanctification by the reſurrection from the dead.

Rom. 4. 25. Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification.

Rom. 6. 4. That like as Chriſt was raiſed vp from the dead by the glorie of the father, ſo we alſo ſhould walke in newneſſe of life.

1. Cor. 15. 14. And if Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine. 17. Ye are yet in your ſinnes. 18. And ſo they which are aſleepe in Chriſt, are periſhed.

2. Cor. 13. 4. For though he was crucified concerning his infirmitie, yet liueth he through the power of God.

Coll. 2. 18. 1. Cor. 15. 20. Rom. 8. 17. He is the beginning, and the firſt borne of the dead, that in all thinges he might haue the preheminence.

1. Pet. 1. 3. Bleſſed be God, euen the father of our Lord Ieſus Chriſt, which according to his aboundant mercy hath begotten vs againe vnto a liuely hope by the reſurrection of Ieſus Chriſt from

he

the dead. 4. To an inheritaunce immortall and vndefiled, and that fadeth not away, reserued in heauen for you, &c. 21. God raised him vp from the dead, and gaue him glorie, that your faith & hope might be in God.

Of the resurrection of our Lord, mention is made amonge the principall pointes, whereon our faith is grounded, for as much as in it his glorie was made manifest, and his maiestie, and he thereby was declared to be the true sonne of God. All his life longe he was conuersant in great humility, and basenesse, shewinge the infirmitie, wherewith he was enuironed for a time as that he was borne in a stable, that in all his life he was as an artificer, or mechanicall person, and aboue all that in fine, he was hated and abhorred of all, enemie to ech one, defigured with buffets & spittinges, crowned with thornes, hanged betwene two theeues, as though he had byn the most detestable that euer was, or was known. by the which meanes he became an offense to men, euen vnto his owne disciples. But behold the resurrectiō, which is a certaine

teſtimonie of his force and vertue, and here with all a ſure hope, yea, the verie pledge and gage of our life and reſurrection, inaſmuch as it is the triumphe of the victorie which he had ouer death, whereby he ſpoiled him ſelfe of all infirmity, and ſhewed himſelfe to be the true Sonne of God, and maiſter both of life and death. So that his preſent maieſtie ought rather to make vs hope, then his paſt infirmitye to make vs colde. Moreouer he is not riſen againe onely for the aſſurance of our life, health and ſaluation: but alſo to the end that his reſurrection might be the fountaine and roote of our life and health. For although that eternallie he hath bene ordayned, conſtituted and appointed to be the life & health of his brethren, and that by his death, he had merited this right, yet ſo it is, that by his reſurrection he entred into full poſſeſſion, hath or enioieth it throughlie, being receaued accordinge to his humanitie, into glorie, in the which he was before the creation of the world, according to his diuinitie.

He

He aſcended into heauen.

Luk.24.51. And it came to paſſe that as he bleſſed them, he departed from them, and was caried vp into heauen.

Actes. 1.9. And when he had ſpoken theſe thinges, while they beheld, he was taken vp: for a cloud tooke him vp out of their ſight. 10. And while they looked ſtedfaſtly toward heauen, as he went behold, two men ſtood by them in white apparell. 11. Which alſo ſaid, ye men of Galile, why ſtand ye gazing into heauen? this Ieſus which is taken vp from you into heauen, ſhall ſo come, as ye haue ſeene him go into heauen.

Act. 3. 21. Whom the heauen muſt containe vntill the time, that all things be reſtored, which God hath ſpoken by the mouth of his holie Prophetes ſince the world began.

Eph. 4 8. Wherefore he ſaith, when he aſcended vp on high, he led captiuitie captiue, and gaue giftes vnto men. 9 Now in that he aſcended, what is it but that he had alſo deſcended firſt into the loweſt partes of the earth? 10. He that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that he might fill all thinges.

Phil. 2. 9. Wherefore God hath also highly exalted him, and giuen him a name aboue euery name. 10. That at the name of Iesus euerie knee should bowe, both of thinges in heauen, and thinges in earth. 11. And that euerie tongue should confesse, that Iesus Christ is the Lord, vnto the glorie of God the father.

Hebr. 4. 14. Seing then that we haue a great high Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs hold fast our profession.

Hebr. 7. 26. For such an high Priest it became vs to haue, which is holie, harmelesse, vndefiled, separate from sinners, and made higher then the heauens.

Hebr. 9. 24. For Christ is not entred into the holy places made with handes, which are similitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the sight of God for vs.

Iesus Christ, vntill the day of his ascention, was conuersaunt in the world, through his corporall presence, but afterward he was quite taken awaye, so that we must not search any more, or looke for him, befor

before the iudgement day. For God hath there appointed him his abiding, vntill he ſhall come to iudge the quicke and the dead. And ſo it became it to be done, to the ende to withdrawe vs from all opinion & carnall confidence, that we might haue in him. For otherwiſe they had tyed his vertue and power to his corporall preſence. But we muſt ſeeke Ieſus Chriſt in heauen not in earth, ſpirituallie not carnallie, by faith not by our ſenſes, and it is by the onely vertue of his ſpirit, that he doeth communicate & partake him ſelfe vnto vs, & not otherwiſe. More ouer by this his entry into heauen, he hath made plaine vnto vs the way, and doeth aſſure vs that the gate is alreadie open vnto vs: the which was ſhut and made vnacceſſable by the ſinne of man. But now Ieſus Chriſt hauing penetrated the heauens with our fleſh, the which he caried with him, as a gage or pledge, is there as our proctour & pleader, holding the place and poſſeſſion for vs.

And ſitteth at the right hand of God the father.

Pſal. 110.1. *Act.*2.34. *The Lord ſaide vnto my Lord, ſit thou at my right hand vntill I make thine enemies thy foote-ſtoole.*

Mar. 16.19. *So after the Lord had ſpoken vnto them, he was receaued into heauen, and ſate at the right hand of God.*

*Actes.*7.55. *But he being full of the holy Ghoſt, looked ſtedfaſtlie into heauen, and ſaw the glorie of God, and Ieſus ſtandinge at the right hand of God.*

*Rom.*8.34. *VVho ſhall condemne? It is Chriſt which is dead, yea, or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.*

Ephe. 1.19. *And what is the exceeding greatneſſe of his power towards vs, which beleeue according vnto the working of his mightie power.* 20. *VVhich he wrought in Chriſt, when he raiſed him vp from the dead, and ſet him at his right hand in the heauenlie places.*

21. *Farre aboue all principalitie and power, and might, and domination, and euerie name that is named, not*

in

not in this world onely, but also in that which is to come.

Col.3.1. If thē ye be risen with Christ, seeke those things that are aboue, where Christ sitteth at the right hand of God.

Hebr. 8. 1. We haue such an high Priest, that sitteth at the right hand of the throne of the maiestie in heauens.

Hebr. 10. 12. But this man after he had offred one sacrifice for sinnes, sitteth for euer at the right hand of God. 13. And from hence foorth tarieth, till his enemies be made his footestoole.

Hebr. 12. 2. And is set at the right hand of the throne of God.

Iesus Christ sitteth at the right hand of God, as king (that is to say, that he hath obtained the Empire euerlasting, to the which all things both those which are aboue in heauen, and those thinges which are here below on earth, are subiect vnto him) as head of his Church, the which he maintaineth and conducteth by the vertue and force of his spirit) and as our aduocate and intercessour, reconcilinge to vs the father, and turning from vs his terrible face, giuing vs free accesse vnto him, and obtaining for vs grace

and fauoure.

And from thence he shall come to iudge the quicke and the dead.

Mat. 16. 27. *For the Sonne of man shal come in the glory of his father with his Angelles, and then shall be giuen to euery man accordinge to his deedes.*

Mat. 25. 31. *And when the sonne of man commeth in his glorie, and all the holy Angelles with him, then shall he sitte vpon the throne of his glorie.* 32. *And before him shall be gathered all nations, and he shall separate them one from another, as a sheepeheard separateth the sheepe from the goates.* 33. *And he shall set the sheepe on his right hand & the goates on the left.* 34. *Then shall the King say to them on his right hand, Come ye blessed of my father, inherit ye the kingedome prepared for you from the foundations of the world.* 41. *Then shall he say to them on his left hand, depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his Angelles.*

Iohn. 5. 22. *For the Father iudgeth*

no

no man, but hath committed all iudgementes vnto the Sonne. 23. Because that all men ſhould honour the Sonne, as they honour the father: he that honoureth not the Sonne, the ſame alſo honoureth not the father, which ſent him. 27. And giuen him alſo power to execute iudgement, in that he is the Sonne of man.

Actes. 10. 42. And he commaunded vs, ſaith Peter, to preach vnto the people, and to teſtifie, that it is he, that is ordained of God, a iudge of quicke and dead.

Act. 17. 31. Becauſe he hath appointed a day, in the which he will iudge the world in righteouſneſſe, by that man, whom he hath appointed, whereof he hath giuen an aſſuraunce to all men, in that he hath raiſed him vp from the dead.

Rom. 14. 10. For we ſhall all appeare before the iudgement ſeate of Chriſt 11. For it is written, I liue, ſaith the Lord, and euery knee ſhall bow to me, and all tongues ſhall confeſſe vnto God.

2. Cor. 5. 10. For we muſt all appeare before the iudgment ſeate of Chriſt, that euerie man may receaue the thinges which are done in his body, according to

that which he hath done, whether it be good or euill.

Hebr. 9, 28. So Christ was once offred to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.

we beleeue and confesse that Iesus Christ shall come in the ende of the world visibly, and corporally, in the same bodie, the same flesh, and the same substance, that he departed hence, notwithstandinge with great glory and magnificence, to do the last iudgement. For euen as he was ordained of God his father, to be a mediatour, sauiour, and redeemer, as longe as the world shall last: also he was constituted chiefe iudg in the later end, both of the quicke, and dead. And then shall the elect & chosen be gathered into the heauenly and celestiall kingedome, receauing the crowne of glorie. Then also shall the reprobate receaue the hier of their iniquitie.

I beleeue in the holie Ghost.

Iob, 26, 13. His spirit hath garnished

the

the heauens.

Ioell. 2.28. Act. 2.17. I will poure out my ſpirit vpon all fleſh.

Math. 3. 11. Ieſus will baptiſe you with the holy Ghoſt and with fire.

Math. 10. 20. For it is not ye that ſpeake, but the ſpirit of your father which ſpeaketh in you.

Mat. 18.19. Go therefore and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt.

Mar, 3. 28. All ſinnes ſhall be forgiuen vnto the children of men, and blaſphemies, wherwith they blaſpheme. 29. But he that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation.

Luke 24.49. And behold, I will ſend the promiſe of my father vpon you: but tarie here in the citie of Ieruſalem, vntill ye be endued with power from an high.

Ioh. 3.5. Except that a man be borne of water and of the ſpirit, he can not enter into the kingedome of God. 8. The winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell, whence it commeth, and whither it

goeth: so is euerie man that is borne of the spirit.

Ioh. 14.15. If thou loue me, keepe my commaundements. 16. And I will pray the father, and he shall giue you another comforter, that he may abide with you for euer. 17. Euē the spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him, for he dwelleth with you, and shall be in you. 26. But the Comforter which is the holy Ghost, whom the father wil send in my name, he shall teach you all thinges, and bringe all thinges to your remembraunce, which I haue told you.

Iohn 15.26. But when the Comforter shall come, whom I will send vnto you from the father, euen the spirit of truth, which proceedeth of the father, he shall testifie of me. 27. And ye shall witnesse also, because ye haue ben with me from the beginninge.

Iohn. 16.7 For if I go not away, the Comforter will not come vnto you: but if I departe, I will send him vnto you. 8. And when he is come, he will reproue the world of sinne, and of righteousnesse, and of iudgement. 9. Of sinne, because they beleeue not in me. 10. Of righte-

ousnesse,

teousneſſe, becauſe I go to my father, & ye ſhall ſee me no more. 11. *Of iudgment, becauſe the Prince of this world is iudged.* 13. *Howbeit, when he is come, which is the ſpirit of truth, he will leade you into all truth: for he ſhall not ſpeake of him ſelfe, but what ſo euer he ſhall heare, ſhall he ſpeake, and he will ſhew you the thinges to come.*

Act. 1. 4 *And when he had gathered them together, he commaunded them, that they ſhould not depart from Ieruſalem, but to waite for the promiſe of the father, which, ſaid he, ye haue heard of me.* 5. *For Iohn in deed baptized with water, but ye ſhall be baptized with the holy Ghoſt within theſe few dayes.*

Rom. 8. 9. *If any man hath not the ſpirit of Chriſt, the ſame is not his.* 14. *For as manie as are led by the ſpirit of God, they are the ſonnes of God.* 16. *The ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God.*

1. *Cor.* 2. 10. *But God hath reuealed them vnto vs by his ſpirit: for the ſpirit ſearcheth all thinges, yea, the deepe thinges of God.* 11. *For what man knoweth the things of a man which is in him? euen ſo the thinges of God, knoweth no*

man, but the ſpirit of God. 12. Now we haue receaued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are giuen to vs of God.

1. Cor. 12. 3. Wherefore, I declare vnto you, that no man ſpeaking by the ſpirit of God, calleth Ieſus execrable: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

To call Chriſt execrable, it is to ſpeake blaſphemie againſt him: and to call him Lord, it is to ſpeake of him with reuerence and honour.

4. Now there are diuerſities of gifts, but the ſame ſpirit. 11. And all theſe things worketh euen the ſelfe ſame ſpirit, diſtributinge toeuery man ſeuerally, as he will. 13. For by one ſpirit are wee all baptized into one body, whether we be Iewes or Gentiles.

Gal. 4. 6. And becauſe ye are ſonnes, God hath ſent foorth the ſpirit of his Sonne into your heartes, which crieth Abba, Father.

In confeſſinge the perſon of the holy Ghoſt we proteſt that we will put our truſt in him, as in the true God: And therein we preſuppoſe that he is the true God: for we can

not:

not without ſacriledge put our truſt: but in God alone. He is called holy, for to diſcerne and ſeperate him from other ſpirites, as well good as euill. He differeth from the euill, forasmuch as he is altogeather holy, or rather all holynes it ſelfe: the other in the contrarie ſide haue no holynes at all, but all wickednes and vncleannes. He differeth alſo from the good: for although they be holy, it is not notwithſtandinge with the like holynes. They haue it not of themſelues but they borow it: but to the holy Ghoſt it is both naturall and ſubſtantiall. He is alſo called holy becauſe of his effect, which is to ſanctifie vs, that is to ſay to purifie vs and make vs cleane, to conſecrate and dedicate vs to God, ſeparating vs from all ſinnefull and wicked cuſtome, from all prophane and common practiſe, to make vs onely ſerue God alone.

The holie Catholike church.

Pſal. 22. 23. I will declare thy name

vnto my brethren: in the middest of the congregation wil I praise thee, saying. 25. My praise shall be of thee in the great congregation. my vowes will I performe before them that feare him.

Psal. 35. 18. So will I giue thee thanks in a great congregation: and will praise thee among much people.

Psal. 68. 26. Praise ye God in the assemblies, and the Lord, ye which are of the fountaine of Israel'.

Psal. 107. 32. And let them exalt him in the congregation of the people, and praise him in the assemblies of the elders.

Psal. 149. 1. Sing yee vnto the Lord a new song, let his praise be heard in the congregation of Saincts.

Mich. 4. 1. But in the last dayes it shall come to passe, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, & it shalbe exalted aboue the hilles, & the people shall flow vnto it. 2. Yea, many nations shall come and saie, come and let vs go vp to the mountaine of the Lord, and to the house of God of Iacob, and he will teach vs his wayes, and we will walke in his pathes: for the law shall go forth

forth of Sion, and the word of the Lord from Ierusalem.

Matth.16.18. And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not ouercome it.

Matth.18.15. Moreouer if thy brother trespasse against thee, goe and tell him his fault, betweene thee and him alone: if he heare thee, thou hast woone thy brother. 16. But if he heare thee not; take yet with thee one or two, that by the mouth of two or three witnesses euery worde may be confirmed. 17. And if he will not vouchsaue to heare thee, tell it vnto the Church: And if he refuse to heare the Church also, let him be vnto thee, as a heathen man, and a Publicane.

Ioh.10.16. Other sheepe I haue also, which are not of this folde: thē also must I bring, and they shall heare my voice: and there shalbe one sheepefolde, and one shepheard.

Iohn 11.51. He prophesied that Iesus should die for the nation: And not for the nation onely, but that he should gather together in one, the children of God, which were scattered.

Rom.12.4. For as we haue many mē-

bers in one bodie, and all members haue not one office. 5. So we being many, are one bodie in Christ, and euerie one, one an others members.

1. Cor. 12. 12. For as the bodie is one, and hath many members, and all the members of the bodie, which is one though they be many, yet are but one body, euen so is Christ.

The name of Christ is here put for the church: and it is a place full of consolation and comforte sith he calleth the church Christ.

13. For by one spirite are we all baptised into one bodie, whether we be Iewes or Grecians, whether we be bond or free, & haue all bene made to drinke into one spirite.

Ephes. 2. 19. Now therefore ye are no more strangers and forenners, but citizens with the Saincts, & of the household of God. 20. And are built vpon the foundacion of the Apostles and prophets, Iesus Christ him selfe being the chiefe corner stone. 21. In whom all the building coupled togeather groweth vnto an holy temple in the Lord. 22. In whom ye also are built togeather, to be the habitation of God by the spirite.

Ephes. 4. 11. He therefore gaue some.

to

to be Apoſtles, and ſome Prophets, and ſome Euangeliſtes, and ſome paſtours and teachers. 12. *For the gathering together of the Saincts, for the worke of the miniſterie, and for the edification of the bodie of Chriſt.* 13. *Till we all meete togeather (in the vnitie of faith and knowledge of thee ſonne of God) vnto a perfect man, and vnto the meaſure of the age of the fulnes of Chriſt.*

Eph. 5. 22. *VViues ſubmit your ſelues vnto your huſbandes, as vnto the Lorde,* 23. *For the huſband is the wiues head, euē as Chriſt is the head of the Church, and the ſame is the Sauiour of his body.* 24. *Therfore as the Church is in ſubiection to Chriſt, euen ſo let the wiues be to their huſbandes in euerie thing.* 25. *Huſbandes, loue your wiues, euen as Chriſt loued the Church, and gaue him ſelfe for it.* 26. *That he might ſanctifie it, and cleanſe it by the waſhing of water through the worde.* 27. *That he might make it vnto him ſelfe a glorious Church, not hauing ſpot or wrincle, or any ſuch thing, but that it ſhould be holy and without blame.*

Col. 1. 12. *Giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritaunce of the*

Saincties in light. 13. Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome of his deare sonne.

Coll. 3. 14. And aboue all thinges put one lone which is the bond of perfectnes. 15. And let the peace of God rule in your hearies, to the which ye are called in one bodie, and be amiable.

1. Tim. 2. 15. But if I tarrie long, that thou maiest yet knowe, how thou oughtest to behaue thy selfe in the house of God, which is the church of the lyuing God, and the piller and ground of trueth.

Heb. 3. 6. But Christ is as a sonne ouer his owne house, whose house we are, if we hold fast the confidence and reioycing of hope vnto the ende.

Heb. 12. 22. But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Ierusalem, and to the companie of innumerable Angels. 23. And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men. 24. And to Iesus the mediatour of the new testament, and to the bloode of sprinckling, that speaketh better thinges then that of Abell.

1. Pet.

1. Peter. 2. 3. Yf so be that ye haue tasted how bountifull the Lord is. 4. To whom ye come as vnto a liuing stone disallowed of men, but chosen of God and precious. 5. And ye as liuely stones, be made a spirituall house, & a holy priesthoode to offer vp spirituall sacrifices acceptable to God by Iesus Christ. 9. But ye are a chosen generation, a royall priesthood, an holy nation, a peculiar people, that ye should shew forth the vertue of him, that hath called you, out of darkenes into his meruelous light.

Touching this article which is of the church, we cõfesse three things: The one is, that there is a church, that is to say, an assembly of Christians, and faithfull beleeuers, which are vnited and ioyned togeather as in one bodie, vnder one head, which is Iesus Christ, and they which doe feele and proue by faith all thinges which we haue confessed God the father, the sonne, & the holy Ghost. That there is but one onely true church, that is to say which is of god: For albeit there are many churches, that is to say assemblies & congregations & companies of people following their superstitions, as of the

Iewes of the Turkes, and of the Pagans, and of other heritikes, yet notwithstanding they are not true churches, but conuenticles, factions & Sinagogues of Satan, in the which there is no true vnitie, because they are made without the word of God, without the which there is no true vnitie, foundation, or any true accorde. The thirde, that we are of this societie, being partakers of all those thinges which appertaine to the same. And she is then called holy: and the reason was giuen in the fore alleaged place to the Ephes. 5. 26. *Catholike*, for asmuch as there is no more distinction of people or nations, Gal. 3. 28. and Col. 3. 11.

OF THE TWO SACRAMENTALL SIGNES OF THE CHURCH INSTITUTED AND ORDAINED BY IESUS CHRIST.

Among the Iewes in old time according to the lawe there were many Sacramentes: vnto the imitation of the which the Papistes haue forged and fained vnto the number of seuen. But the church of Iesus Christ

Chriſt acknowledginge and following the voice of her ſpouſe and maiſter, receaueth but two, the which although they be in a ſmall nomber, notwithſtanding they are great and excellent in ſignification, and mightie in force, vertue, power, and efficacie. And albeit they conſiſt in thinges viſible and corruptible, yet for all that, they are accordinge to theire inſtitution and ordinaunce, certaine and ſure ſignes and teſtimonies of the good will of God toward vs, by the which he doth ſeale his promiſes in our conſciences, for the confirmation of our faith, with a renewing of our dueties towardes God. The two Sacramentes are, Baptiſme, and the Lordes ſupper.

OF BAPTISME.

Math. 3.11. *In deede I baptiſe you with water to amendement of life, but he that commeth after me, is mightier then I, whoſe ſhoes I am not worthie to beare, he will baptiſe you with the holy Ghoſt, and with fire.*

Mat. 28.19. *Go therefore and teach all nations, baptizing them in the name*

of the Father, the Sonne, and the holie Ghoſt..

Marke. 16.16. *He that ſhall beleeue and be baptized, ſhall be ſaued: but he that will not beleeue, ſhall be damned.*

Rom. 6.3. *Know ye not, that all we which haue bene baptized into Ieſus Chriſt, haue bene baptized into his death? 4. We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead, by the glory of the father, ſo we alſo ſhould walke in newneſſe of life.*

Gal. 3. 27. *For all ye that are baptiſed into Chriſt, haue put on Chriſt.*

Eph. 5. 26. *That he might ſanctifie it, and clenſe it by the waſhing of water, thorough the word. 27. That he might make it vnto him ſelfe a glorious Church, not hauing ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blame.*

Colloſ. 2.11. *In whom alſo ye are circumciſed with circumciſion made without handes, by putting of the ſinneſull bodie of the fleſh, through the circumciſion of Chriſt. 12. In that ye are buried with him through baptiſme, in whom ye are alſo raiſed vp together through the faith of the operation of God, which raiſed*

raiſed him from the deade.

Tit. 3.5. Not by the workes of righteouſnes, which we had done, but according to his mercie he ſaued vs, by the waſhing of the new birth, & the renewing of the holy Ghoſt.

1. Pet. 3.21. To the which alſo the figure which now ſaueth vs, euē baptiſme agreeth (not the putting away of the filth of the fleſh, but that a good conſciēce maketh requeſt to God) by the reſurrectiō of Ieſus Chriſt.

Baptiſme is celebrated in water, in the name of the Father, and of the Sonne, and of the holie Ghoſt: by the which we are receaued ſolemnelie into the alliaunce of God, and ſociety of the Church, for to be repured the children of God: in the which alſo we are aſſured of the remiſſion of our ſinnes, with a ſignification of repentance (that is to ſay, the mortification of our olde man, and the renouncinge of our ſelues) which God requireth of vs through all our life longe, and we do binde our ſelues to followe it, as he hath begun it in vs, for to walke in newneſſe of life. The water was the rather choſen in this vſe, for the a-

greement and likeneſſe therin, that is, that euen as by the ſprinklinge of the water, our bodies are made cleane from theyr filthineſſe and ſpottes, alſo God doeth the like in our ſoules, in the bloud of Ieſus Chriſt, by the vertue of the holie Ghoſt, to witte, that it waſheth them from all ſinne, and doeth regenerate them in a better life.

OF THE TABLE AND Supper of our Lord.

Marke. 14.22. *Luke.* 22.19. *And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, ſaying, This is my bodie, which is giuen for you: do this in remembrance of me.* 20. *Likewiſe alſo after ſupper, he tooke the cup, ſaying, This cup is the new teſtament in my bloud, which is ſhed for you.*

Math. 26.26. *And as they did eate, Ieſus tooke the bread, and when he had giuen thankes, he brake it, and gaue it to the diſciples, and ſaid, Take, eate: this is my bodie.* 27. *Alſo he tooke the cup, and when he had giuen thankes, he gaue is them ſaying, drinke ye all of it:* 28. *For this is my bloud of the new teſta-*

ment

ment, that is shed for many, for the remission of sinnes. 29. I say vnto you, that I will not drinke hence foorth of this frute of the vine, vntill that day, when I shall drinke it new with you, in my fathers kingedome. 30. And when they had songe a psalme, they went out into the mount of Oliues.

1. Cor. 10. 16. The cup of blessinge which we blesse, is it not the communiō of the bodie of Christ? 17. For we that are manie, are one bread and one body, because we all are partakers of one bread.

1. Cor. 11. 23. For I haue receaued of the Lord that, which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread. 24. And when he had giuen thankes, he brake it, and saide, Take, eate, this is my bodie, which is broken for you: this do ye in remembraunce of me. 25. After the same maner also he tooke the cup, when he had supped, saying, this cup is the new testament in my bloud: this do as oft as ye drinke it, in remembrance of me. 26. For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death till he come. 27. Wherefore, whosoeuer

ſhall eate this bread, and drinke the cup of the Lord vnworthely, ſhall be guilty of the body & bloud of the Lord. 28. Let a man therefore examine him ſelfe, and ſo let him eate of this bread, and drinke of this cup. 29. For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, becauſe he diſcerneth not the Lordes bodie.

The Supper of the Lorde, is ſet foorth vnto vs in bread and wine, vnder the which, we receiue the verie bodie and bloud of the Lord Ieſus: foraſmuh as beynge here in earth, we aſcend by faith into heauen, euen vnto him, & being members of his bodie, we are made partakers of all his riches. And it is the rather giuē vnto vs vnder theſe two kindes, then vnder any others, firſt to ſignify vnto vs, that euen as theſe two elementes beinge eaten corporallie, and beinge receaued into the ſtomake, do nouriſh our bodies to a naturall life: ſo likewiſe the body of Ieſus Chriſt, inaſmuch as it was offred vp on the croſſe, and his bloud, inaſmuch as it was ſhed, when they are receaued by faith, do nouriſh our ſoules to euerlaſting life. Secondarilie

darilie to admoniſh and warne vs, of the vnitie and fraternity, that we which eate all of one bread, and drinke all of one cup, ſhould be to-togethe all, as members of one bodie, vnder the hèad Ieſus Chriſt. That is to wit, that as in one loafe of bread many graines of wheat are mingled and medled together: and alſo in the wine many grapes, which can not be diſcerned one from another, that we likewiſe alſo ought to be vnited and knit together thorough charitie and brotherly loue, that there might be no debate, no diſſention, no rancour, no malice, no hatred nor parcialitie. The vſe of the Sacrament is not to be kept, ſhut vp in a box or armorie, or to be ſhewed ouer the ſhoulders, or to be played withall on a table, or to be caried, or led vppe and downe the ſtreetes: but it muſt be eaten and dronken, not in a corner ſecretly, or priuatelie, but in an open aſſemblie, diſtributinge it togeather amonge all,

OF EXCOMMVNICATION, of the keyes, and power of the Church.

Mat. 18. 15. *Luke* 17. 3. *Moreouer, if thy brother trespasse against thee, go and tell him his fault betweene thee & him alone: if he heare thee, thou hast wonne thy brother.* 16. *But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euerie word may be confirmed.* 17. *And if he wil not vouchsafe to heare thee, tell it to the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.*

1. *Cor.* 5. 3. *For I verely as absent in bodie, but present in spirit, haue determined alreadie as though I were present, that he that hath thus done this thing,* 4. *When ye are gathered together, and my spirit, in the name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,* 5. *Be deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saued in the day of our Lorde Iesu.*

11. *But now I haue written vnto you, that ye companie not together: If anie that*

that is called a brother, be a fornicator, or couetous, or an Idolater, or a railer, or a drunkard, or an extorcioner, with such one eate not.

2. Cor. 2. 6. It is sufficient vnto the same man, that he was rebuked of many. 7. So that now contrariwise, ye ought rather to forgiue him, and comfort him, lest the same should be swallowed vp with ouermuch heauinesse. 8. Wherefore, I pray you, that you would confirme your loue toward him.

2. Thess. 3. 14. If anie man obey not our sayinges, note him by a letter, and haue no company with him, that he may be ashamed. 15. Yet counte him not as an enemie, but admonish him as a brother.

1. Tim. 1. 20. Of whom is Himeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

Tit. 3. 10. Reiect him that is an heretike, after once or twise admonition. 11. Knowing that he that is such, is peruerted, and sinneth being damned of his owne selfe.

Excommunication, which is a sentence of punishment, lawfullie giuen and pronounced, by those

whiche haue this charge of the Church, that is to say, by the assemblie of elders lawfullie ordained, is necessarie to the Church. First because it was instituted and ordayned by our Lord Iesus Christ, and afterwarde continuallie practised, not onelie by the Apostles, and in the time of the faithlesse and vnbeleeuinge Princes: but also a great deale more vnder Christian Princes, throughout the primitiue and auncient Church, without any contradiction or gainesaying. Secondarily, forasmuch as experience doth teach & shew vs, that it is impossible to maintaine & keepe the Church pure without this order established of the Lord, against the vnruly and incorrigible: as also the politike & ciuill estate can not be kept long, if the magistrate punishe not the offendoures.

OF THE ESTATE AND office of the Church, aswell in particuler as in generall.

Rom. 12. 3. *For I say, through the grace that is giuen vnto me, to euerie*

one

one that is among you, that no man presume to vnderstād aboue that, which is meete to vnderstād, but that he vnderstand according to sobriety, as God hath dealt to euery man the measure of faith. 4. For as we haue many members in one bodie, and all members haue not one office. 5. So we being many, are one bodie in Christ, and euerie one, one anothers members. 6. Seeinge then that we haue giftes that are diuers, accordinge to the grace that is giuen vnto vs, whether we haue prophesie, let vs prophesie accordinge to the proportion of our faith. 7. Or an office, let vs waite on the office: or he that teacheth, on teaching. 8. Or he that exhorteth, on exhortation: he that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cheerfulnesse.

1. Cor. 12. 4. Now there are diuersities of gifts, but the same spirit. 5. And there are diuersities of administrations, but the same Lord. 6. And there are diuersities of operations, but God is the same that worketh all in all. 7. But the manifestation of the spirit is giuen to euerie man, to profit withall. 8. For to one is giuen by the spirit the word of wisedome:

and to another the word of knowledg, by the same spirit. 9. And to another is giuen faith, by the same spirit, and to another the giftes of healinge by the same spirit. 10. And to another the operation of great workes: & to another prophesy: and to another the discerning of spirits: and to another diuersitie of tongues: & to another the interpretation of tongues. 11. And all these thinges worketh euen the selfe same spirit, distributinge to euerie man as he will.

Ephes. 4. 11. He therefore gaue some to be Apostles, and some Prophets, and some Euangelistes, and some Pastoures and teachers. 12. For the gatheringe together of the Sainctes, for the worke of the ministrie, and for the edification of the bodie of Christ. 13. Till we all meete together in the vnity of faith & knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.

1. Pet. 4. 10. Let euerie man as he hath receaued the gifte, minister the same one to another, as good disposers of the manifold grace of God. 11. If any man speake, let him talke as the wordes of God, if any man minister, let him do it as of the abilitie which God ministreth,

ſtreth, that God in all thinges may be glorified through Ieſus Chriſt, to whom is praiſe and dominion, for euer, and euer. Amen.

God, albeit that by him ſelfe he could haue guided and gouerned his Church, without vſinge anie externall meane, aſwell as he coulde nouriſh and preſerue man without corporall foode, he, notwithſtanding herein would vſe the miniſtrie of man. Wherefore he hath ordained certaine offices to which appertaineth all the adminiſtration of the Church, whoſe authoritie and miniſtry we cannot contemne without the contempte of Gods ordinaunce, and without rebellion againſt God, by whoſe ordinaunce, & in whoſe name they ſpeake. Now they, whom he hath appointed for ſuch a charg, may be deuided principally into fower ſorts, to wit, miniſters, deacons, elders & magiſtrats:

OF THE OVERSEER Otherwiſe called the Biſhop or miniſter of the word.

Mat. 20. 25. Therefore Ieſus called

them vnto him and said, ye know that the Lordes of the Gentiles haue domination ouer them, & they that are great, exercise authority ouer them. 26. But it shall not be so among you: but whosoeuer will be great among you, let him be your seruaunt. 27. And whosoeuer will be chiefe amonge you, let him be your seruaunt. 28. Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

1. Cor. 3. 5. Who is Paule then? or who is Apollos, but the ministers by whom ye beleeued, and as the Lorde gaue to euerie man. 6. I haue planted, Apollos watred, but God gaue the encrease. 8. And he that planteth, and he that watreth, are one, and euerie man shall receaue his wages according to his laboure. 9. For we together, are Gods labourers: ye are Gods husbandrie, and Gods buildinge.

1. Tim. 3. 2. A Bishop therefore must be vnreproueable, the husband of one wife, watchinge, sober, modest, harberous, apt to teach. 3. Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous. 4. One that can rule his owne house honestlie, hauinge children vnder obedience with

all

all honeſtie. 5. For if any can not rule his owne houſe, how ſhall he care for the Church of God? 6. He may not be a yonge ſcholer, leſt he being puffed vp fall into the condemnation of the deuill. 7. He muſt alſo be well reported of, euen of them which are without, leſt he fall into rebuke, and the ſnare of the deuill.

1. Timot. 5. 17. The elders that rule well, are worthie of double honour, ſpecially they which labour in the word & doctrine. 18. For the Scripture ſaith, Thou ſhalt not muſſell the mouth of the oxe that treadeth out the corne: and, The labourer is worthie of his wages. 19. Againſt an elder receaue no accuſation, but vnder two or three witneſſes. 22. Lay handes ſodainelie on no man, neither be partaker of other mennes ſinnes, keepe thy ſelfe pure.

2, Tim. 2.24. But the ſeruaunt of the Lord muſt not ſtriue, but muſt be gentle toward all men, apt to teach, ſuffringe the euill men patiently. 25. Inſtructing them with meekeneſſe that are contrarie minded, prouinge if God at anie time will giue them repentaunce, that they may knowe the truth. 26. And that they may come to amendment out of the ſnare of the deuill, which are taken of

him at his will.

2. Tim. 4. 2. Preach the word: be instant, in season, and out of season, improue, rebuke, exhort, with all suffringe, and doctrine,

Titus 1. 5. For this cause left I thee in Creta, that thou shouldest continue to redresse the thinges that remaine, & shouldest ordaine Elders in euery citie, as I appointed thee. 6. If any be vnreproueable, the husband of one wife, hauing faithfull childrē, which are not slaundered of riot, nether are disobedient. 7. For a Bishop must be vnreproueable, as Gods steward, not froward, not angrie, not giuen to wine, no striker, not giuen to filthie lucre. 8. But harberous, one that loueth goodnesse, wise, righteous, holy, temperate. 9. Holdinge fast the faithfull word, accordinge to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that say against it.

1. Pet. 5. 2. Feede the flocke of God, which dependeth vpon you, caringe for it, not by constraint, but willingly, not for filthie lucre, but of a readie minde 3. Not as though ye were Lordes ouer Gods heritage, but that ye may be examples to the flocke. 4. And when the

chiefe

chiefe sheepeheard shall appeare, ye shall receaue an incorruptible crowne of glorie.

OF THE DEACON OR Prouider of the Church.

Act.6 1. And in those dayes, as the number of the disciples grew, there arose a murmuringe of the Grecians towardes the Hebrewes, because theyr widowes were neglected in the daylie ministring 2. Then the twelue called the multitude of the disciples together, and said, it is not meete that we should leaue the word of God to serue the tables. 3. Wherefore brethren, looke ye out amonge you seuen men of honest reporte, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse. 4. And we will giue our selues continually to prayer, and to the ministration of the word. 5. And the sayinge pleased the whole multitude, and they chose euen a man full of faith and of the holy Ghost. &c.

1. Tim. 3. 8. Likewise must Deacons be honest, not double tongued, not giuen vnto much wine, neither to filthy lucre. Hauinge the mimstrie of faith in a pure conscience. 10. And let them first be

proued: then let them minister, if they be found blameleſſe. 11. *Likewiſe theyr wiues muſt be honeſt, not euill ſpeakers, but ſober, and faithfull in all thinges.* 12. *Let the Deacons be the huſbands of one wife, & ſuch as can rule their children well, and their owne houſholdes.* 13. *For they that haue miniſtred well, get them ſelues a good degree, and libertie in the faith, which is great in Chriſt Ieſus.*

THE OFFICE OF ELders in the church.

Numb. 11. 16. *Then the Lord ſaide vnto Moiſes, gather togeather vnto me ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the elders of the people, and gouernours ouer them, and bring them into the Tabernacle of the congregation, and let them ſtand there with thee.* 17. *And I will come downe and talke with thee, and take of the ſpirite, which is vpon thee, and put vpon them, and they ſhall beare the burden of the people with thee: ſo thou ſhalt not beare it alone.*

Rom. 12. 8. *He that ruleth let him do it with diligence.*

1. *Cor.*

1. Cor. 12. 28. *And God hath ordayned some in the Church, &c.*

1. Timoth. 5. 17. *The elders that rule well, are worthie of double honour, specially they which labour in the word & doctrine.*

The Ministers are those which are occupied in the doctrine to teach, to reproue, to comfort, and to exhort as well publickely as priuatly, to whom also it appertaineth to say the common prayers. The deacons are they which the church appointeth to distribute almes of the churches goodes, and to haue a care for the poore, and to attend the sicke. The elders are they which being ioyned to the ministers by the common consent of the whole church do watch ouer the manners of men, for the conseruation of the discipline, and for the correction of vices, which do make the Senate or Consistorie of the Church.

OF PRINCIPALITIE and of the Magistrate.

Exod. 18. 21. Moreouer prouide among all the people men of courage, fea-

ring God, dealing truely, hating couetousnes: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundrethes, rulers ouer fifties, and rulers ouer ten. 22. And let them iudge the people at all seasons: but euerie great matter let them bring vnto thee, & let them iudg all small causes: so shall it be easier for thee, when they shal beare the burden with the 23. If thou doe this thing, (& God so commaund thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

Exod. 22. 28. Thou shalt not rayle vpon the iudges, neither speake euill of the rulers of thy people.

Deutr. 1. 15. So I tooke the chiefe of the tribes, wise and knowen men, and made them rulers ouer you, captaines ouer thousandes, and captaines ouer hundredes, and captaines ouer fiftie, and captaines ouer ten, and officers among your tribes. 16. And I charged your iudges that same time, saying, Heare the controuersies betweene your breathren, and iudge righteously betweene euerie man, and his brother, and the straunger that is with him. 17. Ye shall haue no respect of person in iudgment, but shall heare the small as well

as

as the great: ye ſhall not feare the face of man: for the iudgement is Gods, and the cauſe that is to hard for you, bring vnto me, and I will heare it.

Deut.16.18. Iudges and officers ſhalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they ſhall iudge the people with righteous iudgement. 19. VVreſt not thou the law, nor reſpect any perſon, neither take reward: for the reward blindeth the eyes of the wiſe, and peruerteth the wordes of the iuſt. 20 That which is iuſt and right ſhalt thou follow; that thou maiſt liue, and poſſeſſe the land which the Lorde thy God giueth thee.

Deut.17.14. VVhen thou ſhalt come into the land which the Lord thy God giueth thee, and ſhalt poſſeſſe it and dwell therein, if thou ſay, I will ſet a king ouer me, like as all the nations that are about me. 15. Then thou ſhalt make him king ouer thee, whom the Lord thy God ſhall choſe: from among thy breathren ſhalt thou make a king ouer thee: thou ſhalt not ſet a ſtraunger ouer thee, which is not thy brother. 16. In any wiſe he ſhall not prepare him many horſes, nor bring againe the peo-

ple to Egypt, for to encreaſe the number of horſes, ſeeing the Lord hath ſaide vnto you, ye ſhall not henceforth goe no more that way. 17. Neither ſhall he take him many wiues, leſt his heart turne away: neither ſhall he gather him much ſiluer and gold. 18. And when he ſhall ſit vpon the throne of his kingdome then ſhall he write him this law repeted in a booke, by the Prieſts of the Leuites 19. And it ſhalbe with him, and he ſhall reade therein all dayes of his life, that he may learne to feare the Lorde his God, and to keepe all the wordes of this law, and theſe ordinaunces, for to doe them: 20. That his hearte be lifted vp aboue his breathren, and that he turne not from the commaundement, to the right hande or to the left, but that he may prolonge his dayes in his kingedome, he & his ſonnes in the middes of Iſraell.

Deut. 16. 11. But if a man hate his neighbour, and lay waite for him, and riſe againſt him, and ſmite any man that he die, and flie vnto any of theſe cities 12. Then the elders of his citie ſhall ſend and ſet him thence, and deliuer him into the handes of the auenger of the bloud, that he may die. 13. Thine

eye

eye ſhall not ſpare him, but thou ſhalt put away the crie of innocent bloode from Iſraell, that it may goe well with thee.

2.Chron.19. 5. And he ſet Iudges in the land throughout all the ſtrong cities of Iudah citie by citie. 6. And ſaid to the Iudges: Take heed what ye do: for ye execute not the iudgements of man but of the Lord, and he wilbe with you in the cauſe and iudgement. 7. Wherfore now let the feare of the Lord be vpon you: take it and doe it: for there is no iniquitie with the Lord our God, neither reſpect of perſon, nor receiuing of reward.

Pſalm. 2. 10. Be wiſe nowe therefore, ye kinges: be learned ye iudges of the earth. 11. Serue the Lorde in feare and reioyce in trembling. 12. Kiſſe the ſonne, leſt he be angrie, and periſh in the waye when his wrath ſhall ſodenly burne. Bleſſed are all that truſt in him.

Prouerb.20.2. The feare of the king is like the roaring of a Lion: he that prouoketh him vnto anger, ſinneth againſt his owne ſoule.

Eſai 49. 23. And kinges ſhalbe thy nourcing fathers, and Queenes ſhalbe

thy nources, they ſhall worſhip the with their faces toward the earth, and licke vp the duſt of thy feete: and thou ſhalt know that I am the Lord, for they ſhall not be aſhamed that waite for me.

Matth.22.21. Giue vnto Ceſar the thinges that are Ceſars, and vnto God, the thinges which are Godes.

Iohn.10 34.Pſal.81.6. Is it not written in your law, I ſaid, ye are Gods? 35. Yf ye called them Gods, vnto whom the word of God was giuen, &c.

Rom.13.1. Let euery ſoule be ſubiect vnto the higher powers: for there is no power but of God: & the powers that be are ordained of God 2. Whoſoeuer reſiſteth the power, reſiſteth the ordinaunce of God: & they that reſiſt, ſhall receiue to them ſelues iudgement. 3. For Princes are not to be feared for good workes, but for euill, wilt thou then be without feare of the power? do well: ſo ſhalt thou haue praiſe of the ſame. 4. For he is the miniſter of God for thy wealth, but if thou doe euill, feare: for he beareth not the ſworde for nought: for he is the miniſter of God to take vengeance on him that doth euill. 5 Wherefore ye muſt be ſubiect, not becauſe of wrath onely, but alſo for conſcience ſake. 6. For, for this

cauſe

cauſe ye paye alſo tribute, for they are Gods miniſters, applying them ſelues for the ſame thing. 7. Giue to all men therefore their duties: tribute, to whom ye owe tribute: cuſtome, to whom cuſtome: feare to whom feare: honour, vnto whom ye owe honour.

1. Timoth. 2. 1. I exhort therefore, that firſt ſupplications, prayers, interceſſions, and giuing of thankes, be made for all men, 2. For kinges for all that are in authority, that we may leade a quiet and a peaceable life, in all godlines and honeſtie. 3. For this is good and acceptable in the ſight of God our Sauiour. 4. Who will that all men ſhalbe ſaued, and come vnto the knowledge of the truth.

He ſpeaketh of all eſtates, and not of euerie ſeuerall perſon.

Tit. 3. 1. Put them in remembraunce that they be ſubiect to the principalities and powers, and that they be obedient and readie to euerie good worke.

1. Peter. 2. 13. Submit your ſelues vnto all manner ordinaunces of man for the Lordes ſake, whether it be vnto the king, as vnto the ſuperiour, 14. or vnto gouernours, as vnto them which are ſent of him, for the puniſhment of e-

will doers, & for the praise of them that doe well.

The Magistrate, that is to say the superioritie and ciuill gouernement, whether it be of one man or of many, is by Gods ordinaunce, and hath place in the Church, as the other three orders going before, yea and that hauing authoritie aboue them, he beareth the sworde for the defence of the good and innocent, and for the correction of the wicked and dissolute. To whom we owe honour and obedience in all things which are not against God: and we must paye vnto them rentes, customes, reuenewes, taxes, impositions, tenthes, tythes, and other like tributes.

OF ELDERS IN YEARES as well men as women.

Titus. 2. 2. *That the elder men be sober, honest, discrete, sound in the faith, in loue and in patience.* 3. *The elder women likewise, that be in such behauiour as becommeth holines, not false accusers, not giuen to much wine, but teachers of honest thinges.* 4. *That ye*

ye may inſtruct the yonger women to be ſober minded, that they loue their huſbandes, that they loue theïr children, 5 That they be diſcrete, chaſte, keepeping at home, good and ſubiect vnto their husbands, that the word of God be not euill ſpoken of.

OF THE YONGERS

Tit. 2. 6. Exhort yong men likewiſe that they be ſober minded. 7. Aboue all thinges ſhewe thy ſelfe an example of good workes with incorrupt doctrine, with grauetie, integritie.

OF MARIED FOLKE in generall.

Matth. 5. 31. It hath bene ſaide alſo, VVhoſoeuer ſhall put away his wife, let him giue her a teſtimoniall of diuorcement. 32. But I ſay vnto you, whoſoeuer ſhall put away his wife (except it be for fornication) cauſeth her to commit adulterie, and whoſoeuer ſhall marrie her that is diuorced, committeth adulterie.

Math. 19. 4. Haue ye not reade, that he which made them at the beginning

made them male & femall. 5. And saide for this cause shall a man leaue father and mother, and cleaue vnto his wife, and they twaine shalbe one flesh? 6. Wherefore they are no more twaine but one flesh, let not a man therefore put a sunder that, which God hath coupled togeather. 7. They said to him, why did then Moises commaund to giue a bill of diuorcement, and to put her away? He saide vnto them, Moises, because of the hardnes of your heartes, suffred you to put away your wiues: but from the beginning it was not so. 9. I say therefore vnto you, that whosoeuer shall put away his wife, except it be for whoredom, and mary an other, committeth adulterie: and whosoeuer marieth her which is deuorced, doth commit adulterie.

1. Cor. 7. 3. Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband. 4. The wife hath not the power of her owne bodie, but the husband: and likewise also the husband hath not the power of his owne bodie, but the wife. 5. Defraud not one an other, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come togeather that Satan tempt you not for

your

your incontinencie. 6. But I ſpeake this by permiſſion, not by commaundement. 7. For I would that all men were euen as I my ſelfe am: but euerie man hath his proper gift of God, one after this maner, and other after that.

That which followeth in the ſame chapter dependeth of that which goeth before: and is a conſequent which he draweth thence applying his talke to virgins, and to thoſe which are not maried, and doth wel agree with them herein, that it is a thing to be wiſhed and deſired to liue without marying, if it coulde be notwithſtanding that euerie one ought to conſider what power is giuen vnto him.

OF MARIED MEN

Epheſ. 5. 25. Husbandes, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it. 26. That he may ſanctifie it, and clenſe it by the waſhing of water through the word. 27. That he might make it vnto him ſelfe a glorious Church, not hauing ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blame. 28.

So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe. 29. For no man euer yet hated his owne flesh, but nourisheth and cherisheth it euen as the Lord doeth the Church. 30. For we are members of his bodie, of his flesh, and of his bones. 31. For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they two shall be one flesh.

Colloss. 3. 19. Husbandes loue your wiues, and be not bitter vnto them.

1. Pet. 3. 7. Likewise ye husbandes, dwell with them as men of knowledge, giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are heires together of the grace of life, that your prayers be not interrupted.

OF WIVES.

Gene. 3. 16. And thy desire shall be subiect to thine husband, and he shall rule ouer thee.

As if he would say, Thou must not couet any thing but that which thy husband will.

1. Cor. 14. 34. Let your women keepe silence in the Church, for it is not permitted

mitted vnto them to ſpeake: but they ought to be ſubiect, as alſo the Lawe ſaith. 35. And if they will learne anie thing, let them aſke their husbandes at home: for it is a ſhame for women to ſpeake in the Church.

Eph. 5. 22. VViues, ſubmit your ſelues vnto your husbandes, as vnto the Lord. 23. For the husband is the wiues head, euē as Chriſt is the head of the Church, & the ſame is the ſauiour of the bodie. 24. Therfore as the Church is in ſubiection vnto Chriſt, euen ſo, let the wiues be to their husbands in euery thing.

Colloſſ. 3. 18. VViues, ſubmit your ſelues vnto your husbandes, as it is comely in the Lord.

1. Tim. 2. 9. Likewiſe alſo the women, that they aray them ſelues in comelie apparell, with ſhamefaſtneſſe and modeſtie, not with broided heare, or gold, or pearles, or coſtlie apparell. 10. But (as becometh women that profeſſe the feare of God) with good workes. 11. Let the woman learne in ſcilence with all ſubiection. 12. I permit not a woman to teach, neither to vſurpe authoritie ouer the man, but to be in ſcilence. 13. For Adam was firſt fourmed, then Eue. 14. And Adam was not deceaued, but the

woman was deceaued, and was in the transgreſſion. 15. *Notwithſtandinge, through bearinge of children ſhe ſhall be ſaued, if they continue in faith, and loue, and holineſſe, with modeſtie.*

1. *Pet.* 3. 1. *Likewiſe let the wiues be ſubiect to their husbandes, that euen they which obey not the word, may without the word be wonne, by the conuerſation of the wiues.* 2. *While they behold your pure conuerſation, which is with feare.* 3. *Whoſe apparelling, let it not be outward, as with broided heare, and golde put about, or in puttinge on of apparell.* 4. *But let the hid man of the heart be vncorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by.* 5. *For euen after this manner in time paſt did the holie women, which truſted in God, attier themſelues, and were ſubiect to their husbandes.* 6. *And Sara obeyed Abraham, and called him Sir: whoſe daughters ye are, whiles ye do well, not being afraid of any terrour.*

OF MINISTERS AND Deacons wiues.

1. *Tim.* 3. 11. *Likewiſe their wiues muſt*

muſt be honeſt, not euill ſpeakers, but ſober and faithfull in all thinges. 12. Let the Deacons be husbandes of one wife, and ſuch as can rule their children well, and their owne houſholdes.

OF WIDOWES.

1. Co. 7. 8. Therfore I ſay vnto the vnmaried, and vnto the widowes, it is good for them, if they abide euen as I doe. 12. But if they can not abſtaine: let them marrie: for it is better to marrie then to burne.

1. Tim. 5. 3. Honour widowes, which are widowes indeede. 4. But if any widow haue children or nephewes, let them learne firſt to ſhewe Godlineſſe towarde their owne houſe, and to recompence their kinred: for that is an honeſt thing, and acceptable before God. 5. And ſhe that is a widow indeede, and leſt alone, truſteth in God, and continueth in ſupplications and prayers night and day. 6. But ſhee that liueth in pleaſure, is dead, while ſhe liueth. 7. Theſe things therefore commaunde that they may be blameleſſe. 8. If there be any that prouideth not for his owne, and namely for them of his houſhold, he denieth the

faith and is worſe then an infidell. 9. Let not a widow be taken into the number, vnder threeſcore yeare old, that hath bene the wife of one husband. 10. And well reported of, for good workes: if ſhe haue nouriſhed her children, if ſhee haue lodged the ſtraungers, if ſhe waſhed the Saintes feete, if ſhee haue miniſtred vnto them which were in aduerſitie, if ſhee were continually giuen vnto euerie good worke. 11. But refuſe the younger widowes: for when they haue begunne to waxe wanton againſt Chriſt, they will marry. 12. Hauing damnation becauſe they haue broken the firſt faith. 13. And likewiſe alſo beinge idle, they learne to goe about from houſe to houſe, yea, they are not onelie idle, but alſo ſpratlers, & buſibodies, ſpeaking things which are not comelie. 14. I will therefore that the younger women marrie, and beare children, and gouerne the houſe, and giue none occaſion to the aduerſaries to ſpeake euill. 15. For certaine are alreadie turned backe after Satan. 16. If any faithfull man, or faithfull woman haue widowes, let them miniſter vnto them, and let not the Church be charged, that there may be ſufficient for them that are widowes indeede

OF

OF CHAST AND CONtinent virgines.

Mat. 19. 11. *But he ſaid vnto them all men can not receaue this thing, ſaue they to whom it is giuen.* 12. *For there are ſome chaſt, which were ſo borne of their mothers bellie: and there be ſome chaſt, which be made chaſt by men: and there be ſome chaſt, which haue made them ſelues chaſt, for the kingedome of heauen. He that is able to receaue this, let him receaue it.*

1. *Cor.* 7. 8. *Therefore I ſay vnto the vnmaried, and vnto the widowes, it is good for them if they abide euen as I doe.* 9. *But if they cannot abſtaine, let them marrie: for, it is better to marrie then to burne.* 25. *Now concerning virgins, I haue no commaundement of the Lord: but I giue mine aduice, as one that hath obtained mercie of the Lord to be faithfull.* 26. *I ſuppoſe then thus to be good for the preſent neceſſitie: I meane that it is good for a man ſo to be.* 27. *Art thou bound to a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.* 28. *But if thou takeſt a wife, thou ſinneſt not: neuertheleſſe, ſuch ſhall haue trouble in the fleſh: but*

I ſpare you. 29. And this I ſay, brethren, becauſe the time is ſhort, hereafter that both they which haue wiues, be as though they had none. 30. And they that weepe, as though they wept not: and they which reioyce, as though they reioyced not: and they that buie, as though they poſſeſſed not. 31. And they that vſe this world, as though they vſed it not: for the faſhion of the worlde goeth away. 32. And I would haue you without care. The vnmaried careth for the thinges of the Lord, how he may pleaſe the Lord. 33. But he that is maried careth for the thinges of the world, how he may pleaſe his wife.

OF FATHERS AND Parentes.

Deut. 6 6. And theſe wordes which I commaund thee this day, ſhall be in thine heart. 7. And thou ſhalt rehearſe them continuallie vnto thy children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.

Deutr. 32. 46. Then he ſaide vnto them. Set your hearts vnto all the words which

which I teſtifie againſt you this daie, that ye may commaund them vnto your children, that they may obſerue and do all the wordes of this Law.

Pro. 13.24. *He that ſpareth his rod, hateth his ſonne: but he that loueth him, chaſteneth him betime.*

Pro. 19.18. *Chaſten thy ſonne while there is hope, and let not thy ſoule ſpare for his murmuring.*

Prou. 23,13. *VVith-hold not correction from the child: if thou ſmite him with the rod, he ſhall not die.* 14. *Thou ſhalt ſmite him with the rod, and ſhalt deliuer his ſoule from hell.*

*Pro.*29.17. *Correct thy ſonne and he will giue thee reſt, and will giue pleaſure to thy ſoule.*

Epheſ. 6. 4. *And ye fathers, prouoke not your children to wrath: but bringe thē vp in inſtruction and information of the Lord.*

Colloſſ. 3.21. *Fathers, prouoke not your children to anger, leſt they be diſcouraged.*

OF CHILDREN.

Exod. 20.12. *Honour thy father & thy mother, that thy daies may be pro-*

longed vpon the land, which the Lorde thy God giueth thee.

Deut. 27. 16. Cursed be he that curseth his father and his mother, and all the poople shall say, So be it.

Pro. 20. 20. He that curseth his father, or his mother, his light shall be put out in obscure darkenesse.

Prou. 30. 17. The eye that mocketh his father, and despiseth the instruction of his mother, let the Rauens of the valley picke it out, and the younge Egles eate it.

Ephes. 6. 1. Children, obey your parentes in the Lorde: for this is right. 2. Honour thy father and thy mother, (which is the first commaundemente with promise.) 3. That it may be well with thee, and thou maist liue longe on earth.

Colloss. 3. 20. Children obey your parentes in all thinges, for it is well pleasing vnto the Lord.

OF SERVAVNTES AND handmaides.

1. Cor. 7. 21. Art thou called beinge a seruaunt? care not for it: but if thou mayest be free, vse it rather. 22. For he that

that is called in the Lord, being a ſeruaunt, is the Lordes free man: likewiſe alſo he which is called beinge free, is Chriſtes ſeruaunt. 23. Ye are bought with a price, be not the ſeruauntes of men. 24. Brethren, let euerie man, wherein he was called, therein abide with God.

Eph. 6. 5. Seruants, be obedient to thē that are your maiſters, accordinge to the fleſh, with feare and tremblinge, in ſingleneſſe of your heart, as vnto Chriſt. 6. Not with ſeruice to the eye, as men pleaſers, but as the ſeruauntes of Chriſt, doinge the will of God from the heart. 7. With good will ſeruinge the Lord, and not men. 8. And know ye that whatſoeuer good thinge any man doeth, that ſame ſhall he receaue of the Lord, whether he be bond or free.

Colloſſ. 3. 22. Seruauntes, be obedient vnto them that are your maiſters, according to the fleſh, in all thinges, not with eye ſeruice, as men pleaſers, but in ſinglenes of hart, fearing God. 23. And whatſoeuer ye do, do it heartely, as to the Lord, and not vnto men. 24. Knowing that of the Lord ye ſhall receaue the reward of the inheritaunce: for ye ſerue the Lord Chriſt: 25. But he that doeth

wrong, ſhall receaue for the wrong that he hath done: and there is no reſpect of perſons.

1. *Tim.* 6. 1. *Let as many ſeruauntes as are vnder the yoke, count their maiſters worthie of all honour, that the name of God, and his doctrine, be not euill ſpoken of.* 2. *And they which haue beleeuinge maiſters, let them not deſpiſe them, becauſe they are brethren, but rather do ſeruice, becauſe they are faithfull, and beloued, and partakers of the benefits. Theſe thinges teach and exhort.*

1. *Pet.* 2. 18. *Seruauntes be ſubiect to your maiſters with all feare, not onely to the good and courteous, but alſo to the froward.* 19. *For this is thanke worthie, if a man for conſcience toward God endure griefe, ſuffringe wrongefullie.* 20. *For what praiſe is it, if when ye be buffeted for your faultes, ye take it patientlie? but if when ye do well, ye ſuffer wronge, and take it patientlie, this is acceptable to God.*

OF MAISTERS.

Deut. 25. 15. *Thou ſhalt deliuer the ſeruant vnto his maiſter, which is eſcaped*

ped from his maiſter vnto thee. 16. He ſhall dwell with thee, euen amonge you, in what place he ſhall chooſe, in one of thy cities, where it liketh him beſt: thou ſhalt not vex him.

Deut. 32 43. Ye nations, praiſe his people: for he will auenge the bloud of his ſeruauntes, and will execute vengeaunce vpon his aduerſaries, and will be merciſull vnto his lande, and to his people.

Prouerb. 29.21. He that delicatelie bringeth vp his ſeruant from his youth, at length he will be euen as his ſonne.

Epheſ. 6.9. And ye maiſters, do the ſame thinges vnto them, puttinge away threatninge: and know that euen your maiſter alſo is in heauen, neither is there reſpect of perſons with him.

Colloſſ. 4.1. Ye maiſters, doe vnto your ſeruauntes, that which is iuſt and equall, knowinge, that ye alſo haue a maiſter in heauen.

OF POORE AND riche.

Exod. 22.25. If thou lend money to my people, that is, to the poore with thee, thou ſhalt not be as an vſurer vnto him

ye ſhall not oppreſſe him with vſerie. 26. *If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe.* 27. *For that is his couering onely, and this is his garment for his skinne: wherein ſhall he ſleepe? therefore when he crieth vnto me, I will heare him: for I am mercifull.*

Leuit. 19. 9. *When ye reape the harueſt of your hande, ye ſhall not reape euerie corner of your field, neither ſhalt thou gather the glaininges of thy harueſt.* 10. *Thou ſhalt not gather the grapes of thy viniard cleane, neither gather euerie grape of the viniard, but thou ſhalt leaue them for the poore, & for the ſtraunger, I am the Lord your God.*

Deut. 15. 7. *If one of thy breathren with the, be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou ſhalt not harden thyne harte, nor ſhut thine hand from thy poore brother.* 11. *Becauſe there ſhalbe euer ſome poore in the lande, therefore I commaund thee, ſaying, thou ſhalt open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.*

Prouerb. 22. 2. *The rich and poore*

meete

meete togeather: the Lorde is the maker of them all.

Prouerb.28.27. He that giueth vnto the poore, shall not lacke: but he that hideth his eyes shall haue many curses.

Ecclesiast.6.2. A man to whom God hath giuen riches and treasures, and honour, and he wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, but a straunge man shall eate it vp: this is vanitie, and this is an euill sickenesse.

Matth.6.24. No man can serue two maisters: for either he shall hate the one, and loue the other, or else he shall leane to the one and despise the other. Yea can not serue God and riches.

Matth. 25.40. And the king shall aunsweare and say vnto them, verely I say vnto you, inasmuch as ye haue done it to one of the least of these my breathren, ye haue done it vnto me.

Matth.26.11. For ye haue the poore alwayes with you, but me shall ye not haue alwayes.

Luke. 14.13. But when thou makest a feast, call the poore, the maimed, the lame, and the blinde.

Luk.16.9. And I say vnto you, make your friendes with the riches of in-

iquitie, that when ye ſhall want they may receiue you into euerlaſting habitations.

1. *Timoth.* 6. 17. *Charge them that are rich in this worlde, that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God (which giueth vs abundantly all things to enioy.* 18. *That they do good, and be rich in good workes, and readie to diſtribute and communicate.* 19. *Laying vp in ſtore for them ſelues a good foũdation againſt the time to come, that they may obtaine eternall life.*

Iames 1. 9. *Let the brother of low degree reioyce in that he is exalted:* 10. *Againe he that is rich, in that he is made low: for as the flower of the graſſe, ſhall he vaniſh away.*

Iames. 2. 2. *For if there come into your companie a man with a gold ring, and in good apparell, and there come in alſo a poore man, in vile raiment.* 3. *And ye haue a reſpect to him that weareth the gaie cloathing, and ſay vnto him, Sit you here in a good place, and ſay vnto the poore, ſtand thou there, or ſit thou there vnder my footeſtole.* 4. *Are ye not partiall in your ſelues, and are become Iudges of euill thoughtes?* 5.

Harken,

Harken my beloued brethren, hath not God choſen the poore of this world, that they ſhould be rich in faith, and heires of the kingdome which he promiſed to them that loue him. 6. But ye haue deſpiſed the poore. Do not the rich oppreſſe you by tyrannie, and do not they drawe you before the iudgment ſeates? 7. Doe not they blaſpheme the worthie name after which ye be named?

The communion of Saincts.

Act. 2. 44. And all that beleeued, were togeather in one place, and had all thinges common. 45. And they ſolde their poſſeſſions and goodes, and parted them to all men, as euerie one had neede.

Act. 4. 32. And the multitude of them that beleeued, were of one heart, and of one ſoule, neither any of them ſaid, that any thing of that he poſſeſſed, was his owne, but they had all thinges common. 34. Neither was there any among them that lacked: for as many as were poſſeſſours of landes or houſes, ſolde them, and brought the price of the thinges that were ſolde. 35. And laide it downe at the Apoſtles feete

and it was distributed to euerie man as he had neede.

Rom. 12. 13. *Distributing to the necessities of the Saincts, giuing your selues to hospitalitie.*

1. Corinth. 12. 4. *Nowe there are diuersities of giftes, but the same spirite.* 5. *And there are diuersities of administrations, but the same Lorde.* 6. *And there are diuersities of operations, but God is the same which worketh all in all* 7. *But the manifestation of the spirite is giuen to euerie man, to profit withall.* 8. *For to one is giuen by the Spirite the worde of wisedome: and to an other the word of knowe ledge, by the same spirit.* 9. *And to another is giuen faith by the same spirite, and to an other the gifies of healing by the same spirite.* 10. *And to an other the operation of great works: and to another propheſie: and to an other the discerning of spirites: and to another diuersities of tongues: and to another the interpretation of tongues.* 11. *And all these thinges worketh euen the selfe same spirite, distributing to euerie man seuerally as he will.* 12. *For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but*

one

one bodie: euen ſo is Chriſt. 13. *For by one ſpirite are we all baptized into one bodie: whether we be Iewes or Grecians, whether we be bond, or free, and haue bene all made to drinke into one ſpirite.* 14. *For the bodie alſo is not one member but many.* 15. *If the foote would ſay, becauſe I am not the hand, I am not of the bodie, is it therefore not of the bodie?* 16. *And if the eare would ſaie, becauſe I am not the eye, I am not of the bodie, is it therefore not of the bodie?* 17. *If the whole bodie were an eye, where were the hearing? If the whole were hearing, where were then the ſmelling?* 18. *But now hath God diſpoſed the members euerie one of them in the bodie at his owne pleaſure.* 19. *For if they were all one member, where were the bodie?* 20. *But now are there many members, yet but one bodie.* 21. *And the eye can not ſay vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.* 22. *Yea much rather, thoſe members of the bodie, which ſeeme to be more feeble, are neceſſarie.* 23. *And vpon thoſe members of the bodie, which we thinke moſt vnhoneſt, put we more honeſtie on: and our vncomelie partes,*

haue more comelineſſe on. 24. For our comelie partes neede it not: but God hath tempred the bodie together, and hath giuen the more honour to that part which lacked. 25. Leſt there ſhould be any diuiſion in the bodie: but that the members ſhould haue the ſame care one for another. 26. Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioice with it. 27. Now ye are the body of Chriſt, and members for your part.

Epheſ. 3. 3. That is, that God by reuelation hath ſhewed this miſterie vnto me (as I wrote aboue in fewe wordes, 4. Whereby when ye reade, ye may knowe mine vnderſtandinge in the miſterie of Chriſt) 5. Which in other ages was not opened vnto the ſonnes of men, as it is now reuealed vnto his holie Apoſtles and Prophets by the ſpirit. 6. That the Gentiles ſhould be inheritoures alſo, and of the ſame bodie, and partakers of his promiſe in Chriſt by the Goſpell. 7. Whereof I am made a miniſter by the gift of grace of God giuen vnto me through the workinge of his power. 8. Euen vnto me the leaſt of all Sainctes is this grace giuen, that I ſhould preach amonge the Gentiles, the vnſearchable

vnsearchable riches of Christ. 9. And to make cleare vnto all men, what the felowship of the misterie is, which from the beginninge of the world hath bene hid in God, who hath created all things by Iesus Christ. 10. To the intent, that now vnto principalities and powers, in heauenlie places, might be knowen, by the Church the manifold wisedome of God. 11. According to the eternall purpose, which he wrought in Christ Iesus our Lord. 12. By whom we haue bouldnesse and entraunce with confidence, by faith in him. 13. Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory. 14. For this cause I bow my knees vnto the father of our Lord Iesus Christ. 15. (Of whom is named the whole familie in heauen, and in earth.) 16. That he might graunt you accordinge to the riches of his glory, that ye may be strēgthned by his spirit in the inner man.

Collossians. 3. 12. Nowe therefore as the electe of God, holie and beloued, put on tender mercie, kindenesse, humblenesse of minde, meekenesse, longe suffringe: 13. Forbearinge one an other, and forgiuinge one an other, if any man haue a quarrell to an o-

ther: euen as Christ forgaue, euen so doe ye. 14. And aboue all these things put on loue, which is the bond of perfectnesse.

This article is added for to declare what that assemblie and companie is which we haue named the Church, and doth signifie that among the members thereof there is a coniunction, that is to say a companie, communion, communaltie, and societie, and that they are as a bodie of a common weale, euerie one being partaker of the common priueledges of the same, and communicating togeather in all things. This societie hath two bondes, to wit faith and charitie. By faith all the riches and treasures of Christ are made common vnto vs, in such sorte that without any acception of persons all may be made partakers thereof. Wherefore all those that haue faith are called into an hope of vocation, into a looking for of one resurrection, and one inheritage of euerlasting life, and are led & cõducted by one Spirit, receiued into one selfe same participation of the bodie & blood of the Lord, mẽbers

bers of one Church, by one faith, & one baptiſme. The ſecond band is charitie, through which the one cõmunicateth to the other, that which they haue receiued of God, be it in ſpirituall grace, or temporall goodes. For although there is a difference of theſe thinges, that God diſtributeth them to ſome particularly and not to others, or to ſome more to ſome leſſe, as he will, and according as he knoweth it to be expediẽt, notwithſtanding all ought to be referred through charitie to the common profit and vtilitie of the whole Church, and ſerue for the wellfare of all the members, which Sainct Paule doth ſo well declare in this notable compariſon which hẽ maketh of the bodie of man and the members thereof, with the bodie of the Church, and the members of the ſame.

The forgiuenes of ſinnes.

Eſai. 33. 24. *And none inhabitaunt ſhall ſaie I am ſicke: the people that dwell therein ſhall haue their iniquitie forgiuen.*

[*Eze.33.11. Say vnto thē, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked tourne from his waies and liue: tourne you, for why will ye die, O ye house of Israell.*

Ose. 2. 18. And in that day will I make a couenaunt for them, with the wilde beastes, and with the foule of the heauen, and with that that crepeth vpon the earth: and I will breake the bow, and the swerde and the battell out of earth, and will make them to sleepe safely. 19. I will marrie thee vnto me for euer, yea I will marrie the vnto me in righteousnes and in iudgement, and in mercie, and in compassion.

Luke.24.46. And saide vnto them, thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day. 47. And that repentance and remission of sinnes should be preached in his name among all nations, being at Ierusalem.

Ihon.3.17. For God sent not his sonne into the world that he should condemne the world, but that the worlde through him might be saued. 18. He that beleeueth in him shall not be condemned: but he that beleeueth not is condemned alreadie, because he beleeueth not in the name

name of the onelie begotten Sonne of God.19. And this is the condemnation, that light is come into the world, and men loued darkeneſſe rather then light, becauſe their deedes were euill.

Iohn.5.24. He that heareth my word, and beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death vnto life.

Act. 10.43. To him alſo giue all the Prophetes witneſſe, that through his name, all that beleeue in him, ſhall receaue remiſſion of ſinnes:

Act.13.38. Be it known vnto you therfore, men and brethren, that through this man is preached vnto you the forgiueneſſe of ſinnes. 39. And from all thinges, from which ye could not be iuſtified by the Law of Moſes, by him euerie one that beleeueth, is iuſtified.

Actes.2.38. Amend your liues and be baptized euerie one of you, in the name of Ieſus Chriſt, for the remiſſion of ſinnes: and ye ſhall receaue the gift of the holie Ghoſt.

Rom. 3.22. The righteouſneſſe of God, is by the faith of Ieſus Chriſt, vnto all, and vpon all that beleeue. 23. For there is no difference, for all haue ſin-

ned, and are depriued of the glorie of God. 24. And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus. 25. VVhom God hath ſet foorth to be a reconciliation through faith in his bloud, to declare his righteouſneſſe, by the forgiuenes of the ſinnes that are paſſed through the pacience of God.

Rom. 5. 1. Then beinge iuſtified by faith, we haue peace toward God thorough our Lord Ieſus Chriſt. 2. By whom alſo we haue acceſſe through faith vnto his grace, wherein we ſtand, and reioyce vnder the hope of the glory of God. &c. 9. Much more then, being now iuſtified by his bloud, we ſhall be ſaued from wrath through him. 10. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more beinge reconciled, we ſhall be ſaued by his life.

Rom. 8. 1. Now then there is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit. 2. For the law of the ſpirit of life, which is in Chriſt Ieſus, hath freed me from the Law of ſinne & death.

1. Cor. 6. 11. And ſuch were ſome of

you

you, but ye are washed, but ye are sanctified, but ye are iustified in the name of our Lorde Iesus, and by the spirit of our God.

2. Corinth. 5. 8. Neuertheless we are bolde, and loue rather to remoue out of the bodie, and to dwell with the Lorde. 9. Wherefore also we couet, that both dwelling at home, and remouing from home, we may be acceptable vnto him.

Ephes. 1. 7. By whom we haue redemption through his bloud, euen the forgiuenesse of sinnes, accordinge to his rich grace. 10. That in the dispensation of the fulnesse of times, he might gather together in one all thinges, both which are in heauen, and which are in earth, euen in Christ. 11. In whom also we are chosen, when we were predestinate accordinge to the purpose of him, which worketh all thinges after the counsell of his owne will.

Collo. 1. 14. In whom we haue redemption through his bloud, that is, the forgiuenesse of sinnes.

Hebr. 9. 14. How much more shall the bloud of Christ, which through the eternall spirit offred him selfe without spot to God, purge your conscience from dead workes, to serue the liuing God. 15. And

for this cause is he the mediatour of the new testamẽt, that through death which was for the redemption of the transgressions which were in the former testament, that they which were called, might receaue the promise of eternall inheritaunce.

Hebr. 10. 10. *By the which will we are sanctified, euen by the offringe of the bodie of Iesus Christe once made.* 14. *For with one offringe hath he consecrated for euer them, that are sanctified. &c.* 18 *Nowe where remission of these thinges is, there is no more offring for sinne.*

1. *Iohn.* 2. 1. *And if anie man sinne, we haue an aduocate with the father, Iesus Christ, the iust.* 2. *And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.*

The remission of sinnes is ioyned vnto the Church for two reasons, the one is, because it is not, nor can be obtayned, but onelie of those which are members of the Church, and that out of it there is no saluation, euen as out of the Arcke of Noe, there is found nothinge but death and destruction. For sith that remission

remiſſion of ſinnes is giuen vnto vs through Ieſus Chriſt, we muſt be members of his bodie, that we may obtaine it. But we can not be his members without we be of his Church, which is his bodie, wherof he is the head. To the end therfore that through remiſſion our ſinnes may be blotted out, we muſt be of the Church. The other, becauſe the Church can not conſiſt, but by remiſſion of ſinnes, and there is none alſo which is receaued in the ſame for a true member, but by remiſſion of ſinnes. Wherefore alſo we are waſhed with water from the beginninge, to ſhew and declare that we haue entred there, by the ſpirituall waſhing away of our vncleanneſſe, for that cauſe alſo was the word and adminiſtration of recõciliation put in the ſame, that our faultes may not be imputed vnto vs. Take away therefore the remiſſion of ſinnes, & we ſhall not onelie be ſeparated from the Church, but there ſhall not be anie Church at all. Take away the Church alſo, and this grace of free pardõ which God hath promiſed, ſhall be vaine and vnprofita-

ble. And this is that which we beleeue in this article.

The resurrectiō of the bodie.

Iob.19.25. For I am sure that my redeemer liueth, & he shall stand the last on the earth. 26. And though after my skinne wormes destroy this bodie, yet shall I see God in my flesh.

Isaias. 26.19. Thy dead men shall liue: euen with my body shall they rise. Awake and singe, ye that dwell in dust, for thy dewe is as the dewe of herbs, and the earth shall cast out the dead.

Isaias.66.14. And when ye see this, your heart shall reioice, and your bones shall flouriſh like an herbe: and the hand of the Lord shall be known among his seruauntes, and his indignation against his enemies.

Ezech. 37.5. Thus saith the Lorde God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue. 6. And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that ye may liue, and ye shall know that I am the Lord. 10. And the breath came into them, and they liued,

ued, and ſtood vp vpon their feete, an exceeding great armie. 13. And ye ſhall knowe that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your ſepulchres. 14. And ſhall put my ſpirit into you, and ye ſhall liue.

Dan. 12. 2. And many of them that ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt.

Iohn. 5. 28. Maruell not at this: for the houre ſhall come, in the which, all that are in the graues, ſhall heare his voice. 29. And they ſhall come foorth, that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.

Iohn. 6. 44. No man can come to me, except the father, which hath ſent me, draw him: and I will raiſe him vp at the laſt day.

Iohn. 11. 24. Martha ſaid vnto him, I knowe that he ſhall riſe againe in the reſurrection at the laſt day.

Actes. 24. 14. But this I confeſſe vnto thee, that after the way (which ye call hereſie) ſo worſhip I the God of my fathers, beleeuing all the things which

are written in the Lawe and the Prophetes. 15. And haue hope towardes God, that the resurrection of the dead, which they them selues looke for also, shall be both of iust and vniust.

Rom. 8.21. Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God. 22. For we knowe that euerie creature groneth with vs also, and trauaileth in paine together vnto this present. 23. And not onely the creatures, but we also which haue the first fruites of the spirit, euen we do sigh in our selues, waitinge for the adoption, euen the redemption of our body. 24. For we are saued by hope. &c.

1. Cor. 15.20. But now is Christ risen from the dead, and was made the first fruites of them that slept. 21. For since by man came death, by man also came the resurrection of the dead. 22. For as in Adam all die, euen so in Christ shall all be made aliue. 23. But euery man in his own order: the first fruites is Christs, afterward, they that are of Christ, at his comming shall rise againe. &c. 51. Behold I shew you a secret thing, we shall not all sleepe, but we shall all be chaunged. 52. In a moment in the twinkling

of

of an eye at the laſte trumpet: for the trumpet ſhall blowe, and the dead ſhall be raiſed vp incorruptible, and we ſhall be chaunged. 53. For this corruptible muſt put on incorruption, and this mortall muſt put on immortalitie.

Phillip. 3.20. But our conuerſation is in heauen, from whence alſo we looke for the ſauiour, euen the Lorde Ieſus Chriſt. 21. Who ſhall chaunge our vile bodie, that it may be facioned like vnto his glorious bodie, accordinge vnto the workinge whereby he is able to ſubdue all thinges vnto him ſelfe.

Colloſſ. 3.4. When Chriſt which is our life, ſhall appeare, then ſhall ye alſo appeare with him in glorie.

1. Theſſ. 4.13. I would not brethren, haue you ignorant concerninge them which are a ſleepe, that ye ſorow not euen as other which haue no hope. 14. For if we beleeue that Ieſus is dead, and is riſen, euen ſo them which ſleepe in Ieſus, will God bringe with him. 15. For this ſay we vnto you, by the word of the Lord, that we which liue, and are remaininge in the cominge of the Lorde, ſhall not preuente them which ſleepe. 16. For the Lord him ſelfe ſhall deſcend from heauen with a ſhowte, and with

the voice of the Archangell, and with the trumpes of God: and the dead in Christ shall rise first. 17. Then shall we which liue and remaine, be caught vp with them also in the cloudes, to meete the Lord in the ayre, and so shall we euer be with the Lord.

This resurrection which we confesse, is of the flesh not of the spirit, that is to say, that it shall not be the soule or spirit of man, which shall rise againe, (for according to that part man is immortall,) but the body: not an other, but the selfe same, which was put of, buried, corrupted, rotted, and brought to ashes: that same bodie, I say, shall be raised vp againe and fullie restored, & againe ioyned with his soule, yea, and that although it were burnt, & the ashes cast into the wind, or eaten and deuoured of wilde brutish beastes, yet by the puissaunt power of almightie God, it shall retourne into his former beinge. Moreouer this resurrection shall not be a particuler: that is to say, some, or the good onelie, shall rise againe: but generallie all flesh, to witte, euery man, be he good, be he euill, be he faithfull

faithfull, be he faithleſſe, of what age, of what time, of what nation, of what religion ſoeuer he was of, all muſt riſe. Notwithſtandinge it ſhall not be in ſemblable ſort and like condition: for they which ſhall haue done well, ſhall go into the reſurrection of life, that is to ſay, to ſaluation, ioy, and eternall felicitie, they which ſhall haue done euill, ſhall goe in the reſurrection of condemnation, that is to ſay, to death, and eternall perdition.

OF THE DEAD, AND thoſe which are paſſed out of the world before the reſurrection.

Leuit. 21.1. *And the Lord ſaid vnto Moſes, ſpeake vnto the Prieſtes the ſonnes of Aaron, and ſay vnto them, let none be defiled by the dead among his people.* 4. *He ſhall not lament for the Prince among his people, to pollute him ſelfe.* 11. *Neither ſhall he goe to anie dead bodie, nor make himſelfe vncleane by his father or by his mother. &c.*

Nomb. 6.6. *During the time that he ſeparateth himſelfe vnto the Lord, he*

ſhall come at no dead bodie.

Deutr. 14. 1. Ye are the children of the Lord your God, ye ſhall not cut your ſelues, nor make you anie baldneſſe betweene your eyes for the dead. 2. For thou art an holie people vnto the Lord thy God. &c.

Foraſmuch as the new faſhions and maners which men draw from the Pagans and Hetheniſh men, do darken and ouercloude the truth, God forbiddeth the ſuperſtition vſed, which was, to cut their faces, to ſhaue their heare by circles, or to teare their fleſh, and ſuch like faſhions of mourninge.

Deut. 18. 10. Let none be found amonge you that maketh his ſonne or his daughter to go through the fier, or that vſeth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a ſorcerer. 11. Or a charmer, or that counſelleth with ſpirits, or a ſouthſayer, or that asketh counſell at the dead. 12. For all that do ſuch things are abhomination vnto the Lord. &c.

Deut. 26. 13. Then thou ſhalt ſay before the Lord thy God. &c. 14. I haue not eaten thereof in my mourning, nor ſuffered ought to periſh thorough vncleanneſſe,

cleanneſſe, nor giuen ought thereof for the dead, but haue harkened vnto the voyce of the Lorde my God: I haue done after all that thou haſt commaunded me.

He ſignifieth in this place, all thoſe thinges, which haue a fayre ſhewe and colour of pietie and deuotion.

1. *Samuel.* 28. 20. *Saul puniſhed for that he demaunded counſell of a witch, and of the dead. &c.*

Ezechiell. 44. 25. *And they ſhall come at no dead perſon to defile themſelues, except at their father, or mother, or ſonne, or daughter, brother, or ſiſter, that hath had yet no husband: in theſe they may be defiled.*

Luke. 16. 29. *Abraham ſaide vnto him, they haue Moſes and the Prophetes, let them heare them.* 31. *If they heare not Moſes, and the Propheſes, neither will they be perſwaded though one riſe from the dead againe.*

Luke. 23. 43. *Then Ieſus ſayd vnto him. Verelie I ſay vnto thee, to day ſhalt thou be with me in Paradiſe.*

And life euerlasting.

THE BEGINNING OF of the life to come.

Ioh.3.14. And as Moises lift vp the serpent in the wildernes, so must the sonne of man be lift vp.15. That VVhosoeuer beleeueth in him should not perish, but haue eternall life.

Ihon.5.24. Verely, verely, I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

Ioh. 6.47. Verely, verely, I say vnto you. He that beleeueth in me, hath euerlasting life. 63. The wordes that I speake vnto you are spirit and life. 68. Then Simon Peter answered him, Maister to whom shall we goe? Thou hast the wordes of eternall life.

Ioh.11.25. Iesus said vnto her, I am the resurrection and the life: he that beleeueth in me, though he were deade, yet shall he liue; 26. And whosoeuer liueth and beleeueth in me, shall neuer die.

Ioh. 17.3. And this is life eternall, that

that they knowe thee to be the onely verie God, and whom thou haſt ſent, Ieſus Chriſt.

Act. 13. 48. *And as many as were ordained vnto eternall life, beleeued.*

Titus. 1. 2. *Vnder hope of eternall life, which God that can not lie, hath promiſed before the worlde began.*

1. *Ioh.* 5. 11. *And this is the record, which God bore of his ſonne, to wit that God hath giuen vnto vs eternall life: and this life is in his ſonne.*

OF THE FVLL LIFE to come.

Pſal. 22. 26. *The poore ſhall eate, and be ſatisfied: they that ſeeke after the Lord, ſhall praiſe him, your heart ſhall liue for euer.*

Eſa. 25. 8. *Apoc.* 7. 17. *&* 21. 4. *He will deſtroy death for euer: and the Lord God will wipe away the teares from all faces, & the rebuke of his people will he take away, out of all the earth: for the Lord hath ſpoken it.* 9. *And in that day ſhall men ſay, lo, this is our God, we haue waited for him and he wil ſaue vs. This is the Lorde, we haue waited for him: we will reioyce and be ioyfull in*

his ſaluation.

Eſai. 51. 11. Therefore the redeemed of the Lord ſhall returne, and come with ioy vnto Sion, and euerlaſting ioy, & gladnes: & ſorow & mourning ſhall flie away.

Eſai. 65. 17. For lo, I will create new heauens and a new earth, and the former ſhall not be remembred nor come into minde. 18. But be you glad and reioyce for euer in the things that I ſhall create: for behold, I will create Ieruſalem as a reioycing, and her people as a ioy. 19. And I will reioyce in Ieruſalem, and ioye in my people, and the voice of weeping ſhallbe no more hard in her, nor the voice of crying. 20. There ſhalbe no more there a child of yeares, nor an olde man that hath not filled his dayes: for he that ſhalbe an hundreth yeres olde, ſhall die as a yong man, but the ſinner being an hundreth yeares olde ſhalbe accurſed.

Dan. 12. 1. And at that time ſhall Mychaell ſtand vp, the great prince, which ſtandeth for the children of thy people, and there ſhalbe a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that ſame time: & at that time thy people ſhalbe deliuered;

one

euery one that ſhalbe founde written in the booke.

Matth. 13. 43. *Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their father.*

*Mat.*19.28. *And Ieſus ſaid vnto thē, verely I ſay vnto you, that when the ſonne of man ſhall ſit in the throne of his maieſtie, ye which followed me in the regeneration, ſhall ſit alſo vpon the twelue thrones, and iudge the twelue tribes of Iſraell.* 29. *He ſhall receiue an hundreth folde more, and ſhall inherite euerlaſting life.*

*Matth.*22.30. *For in the reſurrection they neither marrie wiues, nor wiues are beſtowed in mariage, but are as the Angels of God in heauen.*

Matth. 25.34. *Ioh.*5.29. *Then ſhall the king ſaie to them on his right hand, come ye bleſſed of my father, inherite ye the kingdome prepared for you from the foundation of the worlde.* 35. *For I was an hungred, and ye gaue me meate: I thirſted, and ye gaue me drinke: I was a ſtraunger, and ye lodged me. &c.* 41. *Then ſhall he ſay vnto them on the left hand, depart from me ye curſed into euerlaſting fire which is prepared for the Deuill and his Angells. &c.*46. *And*

theſe ſhall goe into euerlaſting paine, and the righteous into life eternall.

Rom. 2. 6. God will reward euerie one according to his workes : 7. That is, to them which by continuance in well doing ſeeke glorie, and honour, and immortalitie, eternall life: &c.

Rom. 5. 17. They ſhall reigne in life through one that is Ieſus Chriſt.

Rom. 6. 23. For the wages of ſinne is death : but the gift of God is eternall life, through Ieſus Chriſt our Lorde.

Rom. 8. 17. If we be children, we are alſo heires euen the heires of God, and heires annexed with Chriſt, if ſo be we ſuffer with him, that we may alſo be glorified with him. 18. For I count that the afflictions of this preſent time are not worthie of the glorie which ſhalbe ſhewed vnto vs. 29. For thoſe which he knew before, he alſo predeſtinate to be made like to the image of his ſonne, that he might be the firſt borne among manie breathren. 30. Moreouer whom he hath predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified, and whom he iuſtified, them he alſo glorified.

1. Cor. 2. 9. The thinges which eye hath not ſeene, neither eare heard, neither

ther came into mãs hart, are which God hath prepared for them that loue him.

1.Cor.13.12.For now we see through a glasse dærkely: but then shall we see face to face. Now I know in parte: but then shall I know euen as I am known.

Colos.3.3. For ye are dead, and your life is hid with Christ in God.4. VVhen Christ which is our life shal appeare, thẽ shall ye also appeare with him in glorie.

Heb.10.34 For both ye sorowed with me for my bondes, and suffred with ioy the spoiling of your goodes, knowing in your selues how that ye haue in heauen a better and an induringe substance.

Heb.13.14.For here haue we no continuing citie, but we seeke one to come.

1.Peter. 5. 4. And when the chiefe sheepehard shall appeare, ye shall receiue an incorruptible crowne of glorie.

1.Iohn.2 25. And this is the promise that he hath promised vs, euen eternall life.

1.Iohn. 3.2. Dearely beloued, now are we the sonnes of God, but yet it doth not appeare what we shalbe: and we know that when he shall appeare, we shalbe like him: for we shall see him as he is. 3. And euerie man that hath this hope in him, purgeth himselfe, euen

as he is pure.

Apo. 2 7. Let him that hath an eare, heare, what the ſpirit ſaith to the churches, to him that ouercommeth, will I giue to eate of the tree of life, which is in the middeſt of the paradiſe of God. 10. *Be thou faithfull vnto the death, and I will giue thee a crowne of life.*

We know that many haue bene raiſed vp from death, as by Elyas and Eliſeus, by Ieſus Chriſt and his Apoſtles: notwithſtanding it was in ſuch ſort, that againe they dyed, and retourned to the graue. But it ſhall not be ſo at the generall reſurrectiō which ſhalbe in the end of all: for the bodies ſhalbe made incorruptible and immortall, and ſhall riſe againe to life eternall and euerlaſting. Notwithſtanding with ſuch a difference that the elect ſhall haue glorie, ioy, and felicitie, and the reprobate, miſerie, and perpetuall torment, and in ſuch ſort ſhall they be immortall, that it ſhall be euerlaſtingly to ſuffer the paine prepared for the Deuill and his angells. It is that which Ieſus Chriſt ſaith, that they which ſhall haue done well, ſhall go into the reſurrection of life,

and

& they which ſhall haue done euil, into the reſurrection of condemnation. Now to ſhew this difference, following the cuſtome of the Scripture, the eſtate of the good is called eternal life: not becauſe the wicked liue not eternally: but for as much as their miſerable condition ſhalbe more like to a captiuitie, a priſon, and a death then a life, it ought alſo to be called rather a death then a life. And the eſtate of the good is ſimplie called eternall life, forasmuch as they ſhall want nothing to liue bleſſedly without anie griefe or vexation, as well according to the bodies (which ſhalbe deliuered of all infirmities, corruption, filthines and vice) as the ſoules which ſhalbe altogeather rauiſhed with the contemplation of their God, with contentation and perpetuall and euerlaſting ioy. Now the true confeſſion of this article is not onely, that there is an eternall life after death and after the reſurrection, but alſo that it is ours, & that it is prepared for vs, and that we beleeue holding our ſelues aſſured that we ſhall come thither.

A SVMMARIE OF faith.

Rom. 10. 9. *For if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that God raiſed him vp from the dead, thou ſhalt be ſaued.*

1. *Tim.* 3. 16. *And without controuerſie, great is the miſterie of godlines, which is, God is manifeſted in the fleſh, iuſtified in the ſpirite, ſeene of Angells, preached vnto the Gentiles, beleeued on in the worlde, and receiued vppe in glorie.*

A DECLARATION VPON THE TEN COMMAVNDEMENTS by the which God commaundeth vs to do well, and forbiddeth vs to doe euill.

FIRST GENERALLIE of the Lawe.

Exod.31.18. Deut.9.10. Thus when the Lord had made an end of communing with Moises vpon the mõũt Sinai) he gaue him two tables of the testimonie, euen tables of stone, written with the finger of God.

Deut.4.13. Exod.34.28. Then he declared vnto you his couenaunt, which he commaunded you to do, euen the ten commaundementes, and wrote them vpon two tables of stone.

Iohn.1.17. For the law was giuen by Moises, but grace and truth came by Iesus Christ.

Rom.7.12. Wherefore the lawe is

holy, and the commaundement is holy, and iuſt, and good.

Gal.3.19. Act.7.38. It was added becauſe of the tranſgreſſions, till the ſeede came, vnto the which the promiſe was made: and it was ordained by Angels in the hand of a mediatour. 24. Wherefore the Law was our ſchoole-maiſter to bringe vs to Chriſt, that we might be made righteous by faith.

1. Tim. 1. 8. And we know that the Law is good, if a man vſe it lawfullie. 9. Knowing this that the Law is not giuē vnto a righteous man, but vnto the lawleſſe and diſobedient, to the vngodlie and to ſinners, to the vnholie and to the prophane, to murtherers of fathers and mothers, to manſlears.

THE PREFACE.

Harken O Iſraell, I am the Lord. &c.

Exod. 3. 15. And God ſpake further vnto Moſes, thus ſhalt thou ſay vnto the children of Iſraell, the Lord God of your fathers, the God of Abraham, Iſack, and Iacob, hath ſent me vnto you: this

this is my name for euer, and this is my memoriall vnto all ages. 16. The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob.

Exodus. 5.1. Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord of Israell, let my people goe, that they may celebrate a feast vnto me in the wildernesse.

Isaias. 42. 5. Thus saith God the Lord (he that created the heauens, and spred them abrode: he that stretcheth foorth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walk therein.

Isaias. 45. 22. For I am God, and there is none other. 13. I haue sworne by my selfe: the word is gone out of my mouth in righteousnesse, and shall not retourne, That euerie knee shall bowe vnto me, and euerie tongue shall sweare by me.

Isaias. 57.15. For thus saith he that is high and excellent, he that inhabiteth the eternitie, whose name is the holie one, I dwell in the high and holie place, with him also which is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to

them that are of a contrite heart.

Amos. 9.6. He buildeth his ſpheres in heauen, and hath laide the foundation of his globe of elementes in earth, he calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord is his name.

Malach. 1.6. If I be a maiſter, where is my feare? &c.

God that he might giue authoritie to his Law, vſeth a verie fitte preface for the ſame. Firſt he calleth him ſelfe Lord, to declare that he hath all power, and to whom is due all obedience, forasmuch as he it is, which hath neither beginning nor ending, and of whom, and by whom, and in whom all things haue their beinge. By theſe titles alſo he ſeparateth him ſelfe, from all falſe and fayned Gods, which men haue inuented and forged vnto themſelues: as if he ſhould ſay, I am the true God, which haue mine authoritie of my ſelfe, and not at the pleaſure of men, and without anie right that they can therein pretend. But I am the Lorde, I am God by my ſelfe. It is I onelie that haue authoritie to commaund and giue lawes.

It is

It is to me that all honour, homage, and obedience is due. It is I onelie, that can take vengeance of all thoſe which ſhall be rebellious, and that will not obey me: and there is none other but I alone, which haue ſuch power, for I am the Lord thy God, and all other Gods are nothing elſe but lies and vanities.

Thy God.

Geneſ. 17. 7. More ouer I will eſtabliſh my couenaunt betweene me and thee, and thy ſeede after thee in their generations, for an euerlaſtinge couenaunt, to be good vnto thee and thy ſeede after thee. 8. And I will giue thee & thy ſeede after thee the land, wherin thou art a ſtraunger, euen all the land of Canaan, for an euerlaſting poſſeſſion, and I will be their God.

Deut. 4. 20. But the Lord hath taken you and brought you out of the iron fornace: out of Egipt to be vnto him a people and inheritaunce, as appeareth this day.

Deut. 7. 6. For thou art a holie people vnto the Lord thy God, the Lord thy God hath choſen thee, to be a pre-

cious people vnto himselfe, aboue all people that are vpon earth. 7. The Lord did not set his loue vpon you, nor chose you, because ye were mo in number thē any people: for ye were the fewest of all people. 8. But because the Lorde loued you, & because he would keepe the oth, which he had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage, from the hand of Pharaoh king of Egipt. 9. That thou maist know, that the Lord thy God he is God, the faithfull God, which keepeth couenant and mercy vnto them that loue him and keepe his commaundementes, euen to a thousand generations. 10. And rewardeth them to their face that hate him, to bring them to destructiō: he will not defer to reward him that hateth him to his face. 11. Keepe thou therefor the commaundementes, & the ordinances, and the lawes, which I commaund thee this day to do them.

Deut. 10. 12. And now Israell, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue him, the Lord thy God, with all thine heart, and with all thy soule?

13.

13. *That thou keepe the commaundementes of the Lord, and his ordinaunces, which I commaund thee this day, for thy welth.* 14. *Behold heauen, and the heauen of heauens is the Lordes thy God, and the earth with all that therein is.* 15. *Notwithstanding the Lord set his delight in thy fathers to loue them, and did chose their seede after thē, euē you aboue all people, as appeareth this day.*

Deuter. 14. 1. *Ye are the children of the Lord your God. &c.* 2. *For thou art an holie people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.*

Deut. 26. 18. *And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commaundementes.*

Deuter. 32. 8. *When the most high God deuided to the nations their inheritaunce, when he separated the sonnes of Adam, he appointed the borders of the people, according to the number of the children of Israell.* 9. *For the Lords portion is his people: Iaakob is the lotte of his inheritaunce.* 10. *He found him in the land of the wildernesse, in a waste,*

& roaring wildernes: he led him about, he taught him, and kept him as the apple of his ey. 11. As an Eagle ſtirreth vp her neſt, flotreth ouer her birds, ſtretcheth out her wings, taketh thē, & beareth thē on her wings. 12. So the Lord alone led him, & there was no ſtrange God with him.

Iſaias. 5. 1. Now will I ſing vnto my beloued, a ſong of my beloued, to his vineyard, My beloued had a vineyard in a very fruiteful hil. 2. And he hedged it, and gathered out the ſtones of it, and he planted it with the beſt plantes, and he built a tower in the middeſt thereof, and made a vine preſſe therein: then he looked that it ſhould bringe foorth grapes: but it brought foorth wilde grapes. 3. Now therefore, O inhabitants of Ieruſalem, and men of Iudah, iudge, I pray you, betweene me and my vine-yard. 4. What could I haue done anie more to my vine-yard that I haue not done vnto it? Why haue I loked that it ſhould bring foorth grapes, and it bringeth foorth wild grapes? 7. Surelie the vine-yard of the Lord of hoſts is the houſe of Iſraell, and the men of Iudah are his pleaſant plantes, and he looked for iudgement: but behold oppreſſion: for righteouſneſſe, but behold a crying.

Ierem.

Ierem. 2. 21. Yet I had planted thee a noble vine, whose plantes were all naturall: how then art thou tourned vnto me into the plantes of a straunge vine?

Hosea. 11. 1. VVhen Israell was a childe, then I loued him, and called my sonne out of Egipt. 2. They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images. 3. I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them. 4. I led them with cords of a man, euen with bandes of loue, and I was to them, as he that taketh of the yoke from their iawes, and I layd the meate vnto them.

Malach. 1. 6. If I am a father, where is my loue?

Eph. 2. 10. For we are his workmanship, created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

In this God hath a regard to the couenaunt which he made with his people, choosinge and separatinge them from all the rest of men, as his peculier people: and his owne inheritaunce, and promised that he would be their God, & they should be his people. The which couenant

tended to the end they ſhould render to him loue, ſeruice, and obedience, as imported theſe wordes, *I will be thy God, and thou ſhalt be my people.* By this therefore they were admoniſhed and put in minde of their duetie, to the which they had bound them ſelues accordinge to the tenour of the couenaunt made, that is, to obey him. Now if this reaſon ought to be of force and waight among them, it ought to haue no leſſe amonge vs. For beſides that God hath choſen and created vs, to walke in righteouſnes and holines, we haue bounde our ſelues more ſure, when in Baptiſme we gaue our ſelues to his ſeruice, and renounced our ſelues.

Which haue brought thee out of the land of Egipt, out of the houſe of bondage.

Leui. 26. 13. I am the Lord your God, which haue brought you out of the land of Egipt, that ye ſhould not be their bondmen, and I haue broken the bonds of your yoke, and made you go vpright.

1. Cor. 5.

1. *Cor.* 5. 7. *Purge out therefore the old leauen, that ye may be a new lumpe, as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.*

Colloss. 1. 12. *Giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritaunce of the Saincles in light.* 13. *VVho hath deliuered vs from the power of darkenesse, and hath translated vs into the kingedome of his deare Sonne.* 14. *In whom we haue redemption through his blond, that is, the forgiuenesse of sinnes.*

Hebr. 2. 14. *Forasmuch then as the children were partakers of flesh and blond, he also him selfe likewise tooke part with them, that he might destroie through death, him that had the power of death, that is the Deuill.* 15. *And that he might deliuer all them, which for feare of death, were all their life time subiect to bondage.*

He admonisheth and putteth the people in minde of all the benefits which God had done vnto them, (comprising vnder one all the rest) to the ende that through the remembraunce of such a liberalitie, they might be moued to yeeld him obedience. But this is not onelie

ſaid for the children of Iſraell: but it appertayneth much more vnto vs, which are redeemed by Ieſus Chriſt, not onelie from corporall bondage, but alſo from the ſpirituall, which is from Satan, from ſinne, from death. For the firſt deliueraunce, that is, the corporall is a tipe and figure of the ſecond, to wit, of the ſpirituall. Then inſomuch as the benefit, which we haue receaued through our Lord Ieſus Chriſt, is greater thē that, which the Iewes receaued by Moſes, ſo much the more alſo, are we bound for to acknowledge and obey him.

THE FIRST COMmaundement.

Thou ſhalt haue none other Gods but me.

Deut. 4. 31. (For the Lord thy God is a mercifull God) &c. 35. Vnto thee it was ſhewed, that thou mighteſt know, that the Lord he is God, and that there is none but he alone.

Deut. 6. 4. Heare, O Iſraell, the Lord our

our God is Lord onelie.

Deut. 32.39. *Behold now, for I, I am he, and there is no Gods with me.*

1. *Chron.* 17.20. *Lord, there is none like thee, neither is there any God beſides thee, according to all that we haue heard with our eares.*

Pſal. 18.31. *For who is God, beſides the Lord? and who is mightie, ſaue our God?*

Pſal. 49.6. *They truſt in their Gods, and boaſt them ſelues in the multitude of their riches.* 7. *Yet a man can by no meanes redeeme his brother, he can not giue his ranſome to God,*

Pſal. 86.10. *For thou art great, and doeſt wonderous thinges: thou art God alone.*

Pſalm. 146.2. *Put not your truſt in Princes, nor in the ſonnes of man, for there is no helpe in them.*

Iſai. 44.6. *Thus ſaith the Lord the king of Iſraell, and his redeemer, the Lord of hoſtes, I am the firſt, and I am the laſt, and without me is there no God.* 8. *Ye are euen my witneſſes, whether there be a God beſide me. &c.*

Iſai. 45.5. *I am the Lord and there is none other: there is no God beſides me.* 21. *Am not I the Lord? there is none*

other God beſides me, a iuſt God and a ſauiour: there is none beſide me. 22. Looke vnto me, and ye ſhall be ſaued, all the ends of the earth ſhall be ſaued: for I am God, and there is none other.

Iſaias. 46. 9. I am God, and there is none other God, and there is nothing like me.

Ierem. 17. 5. Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.

Ioell. 2. 27. I am the Lord your God, and none other. &c.

Malach. 2. 10. Haue we not all one father? hath not one God made vs?

Math. 4. 10. Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.

Act. 10. 25. And it came to paſſe as Peter came in, that Cornelius met him, and fell downe at his feete, & worſhipped him. 26. But Peter tooke him vp, ſaying, ſtand vp for euen I my ſelfe am a man.

1. Cor. 8. 4. We know that an idoll is nothing in the world, and that there is none other God but one. 5. For though there be that are called Gods, whether in heauen, or in earth. &c. 6. Yet vnto

vs,

vs there is but one God, which is the father, of whom are all thinges, and we in him. &c.

Eph. 4. 6. One God and father of all, which is aboue all, and through all, and in you all.

1. Timoth 1. 17. Now vnto the king euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer and euer, Amen.

1. Timoth. 2. 5. For there is one God, and one mediatour betweene God and man, which is the man Christ Iesus.

Apoc. 19. 10. & 22. 8. 9. And I fell before his feete to worship him: but he said vnto me, See thou do it not: I am thy fellow seruaunt, and one of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the spirit of prophesie,

Deut. 6. 5. And thou shalt loue the Lord thy God, with all thine heart, and with all thy soule, & with all thy might.

This commaundement hath two pointes: the one is, that we acknowledg him to be the true God, which is called the Lord, the eternall, and which deliuered by his seruant Moses the children of Israell, from the bondage and captiuity of Egipt, and

afterward the whole Church by his Sonne Iesus Christ, from the tyrannie of Satan, sinne, and death. But to acknowledge him for God, it is not onelie to say and confesse with mouth, that there is one God, and that it is he, which hath created all thinges, and is so often preached and declared in the scriptures (for the deuill doeth well confesse the same, and doeth tremble,) but it is to loue him with all our heart, with all our minde, with all our soule, and with all our force and strength: to call vpon him, to honour him, to feare him, to serue him, and to put our whole trust and confidence in him. The other point is, that we acknowledg none other God but him alone: for euerie thing else what so euer it be, if it be adored and worshipped as God, it is a straunge and false God: and we worshipping it are idolaters, forasmuch as in place of God, we worship an Idoll. First of all by this commaundement are the Paganes and heathenish men condemned, which haue forged a great multitude of Goddes. Albeit they did no whit at all doubt but that

that this same was the greateſt and chiefeſt. The Papiſtes alſo are condemned, which do worſhip and call vpon Sainctes: for there is no difference betweene their religion, and this of the Pagans, but onelie that they haue chaunged the names of the Idolles, giuing them the names and titles of Angels, of the virgin Mary, of S. Peter, of S. Iames, and of others: the Pagans vſe the names of Iupiter, Mars, Neptunus, Iuno, Venus, &c. Alſo all thoſe which eſteeme of him after their owne fantaſie, and not as he is manifeſted in the word, as thoſe which confound the three perſons in Trinitie, thoſe which doubt of his might & power, or denieth his prouidence: al thoſe which ſeeke other meanes of aide & ſuccours, then thoſe which God hath giuen vnto vs, as well all ſorcerers, and witches, necromancers, which by ſorcerie, witchcraft, and inuocation of deuilles, would ſee to theyr owne affaires. *Before me.* this is added for to condemne the Idolatrie of the hart: for although one outwardlie ſhew no ſigne but of pietie and Godlineſſe, ſo it is notwith-

withſtanding that for the moſt part, idolatrie is hidde cloſe in the heart. Wherfore God will not meaſure his ſeruice by the face of man, which ſeeth but the outward appearance; but he keepeth that vnto him ſelfe, foraſmuch as he ſeeth the outward part of a man, and ſtraightwaies alſo ſoundeth the inward thoughtes of his heart.

THE SECOND COMMAUNDEMENT.

Thou ſhalt not make to thy ſelfe, any grauen image, nor the lickenes of any thing that is in heauen aboue, or in the earth beneath, or in the vvater vnder the earth. Thou ſhalt not bovv dovvn to them, nor vvorſhip them &c.

Leuit. 26. Ye ſhall make you, none Idoles nor grauen Image, neither reare you vp any piller, neither ſhall ye ſet

any

any Image of ſtone in your land to bow downe to it, for I am the Lord your God.

Deut. 4. 15. Take therefore good heed vnto your ſelues: for ye ſaw no Image in the day that the Lorde ſpake vnto you in Horeb, out of the middes of the fire. 16. That ye corrupt not your ſelues, and make you a grauen Image or repreſentation of any figure: whether it be the lickenes of male or female. 23. Take heede vnto your ſelues, leſt ye forget the couenaunt of the Lorde your God, which he made with you, and leſt ye make you any grauen Image, or lickenes of any thing, as the Lord thy God hath charged thee. 24. For thy Lord thy God is a conſuming fire, and a ielous God. 25. When thou ſhalt beget children and childrens children, and ſhalt haue remained longe in the lande, if ye corrupt your ſelues, and make any grauen Image, or likenes of any thing, and worke euill in the ſight of the Lord thy God, to prouoke him to anger. 26. I call heauen and earth to record againſt you this day, that ye ſhall ſhortly periſh from the land. 27. And the Lord ſhall ſcatter you among the people, &c.

Deut. 7. 5. Ye ſhall ouerthrow their altars, and breake downe their pilleri,

and ye ſhall cut downe their groues, and burne their grauen Images with fire. 6. For thou art an holy people vnto the Lord thy God, the Lord thy God hath choſen thee, to be a precious people vnto him ſelfe, aboue all people that are vpon the earth.

Deut. 11. 16. But beware leſt your heart deceiue you, and leſt you turne aſide, and ſerue other Gods, and worſhip them.

Deut. 27, 15. Curſſed be the man that ſhall make any carued or molten Image, which is an abomination vnto the Lord, the worke of the handes of the craftesman, and putteth it in a ſecrete place: And all the people ſhall aunſwere and ſay, So be it.

Ioſhua. 24. 14. Now therefore feare the Lord & ſerue him in vprightneſſe, and in truth, and put away the Gods which our fathers ſerued beyond the flood and in Egypt, and ſerue ye the Lord.

2. King. 18. 4. Ezechias king of Iudah, tooke away the high places, and brake the Images, and cut downe the groues, and brake in peeces the braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſraell did burne

burne incenſe to it, and he called it Nehuſhtan.

Pſal 97. 7. Confounded be all they that ſerue grauen Images, and that glorie in Idoles: worſhip him all ye Gods.

Pſal. 115. 4. Their Idoles are ſiluer and gold, euen the worke of mens hands. 5. They haue mouthes and ſpeake not, they haue eyes and ſee not. 6. They haue eares and heare not: they haue noſes and ſmell not. 7. They haue hands and touch not: they haue feete and walke not: neither make they a ſounde with their throte. 8. They that make them are like vnto them: ſo are all that truſt in them.

Iſaias. 40. 18. To whom then will ye liken God? or what ſimilitude will ye ſet vp vnto him? 19. The workman melteth an Image, or the goldſmith beateth it out in gold, or the goldſmith maketh ſiluer plates. 25. To whom now will ye liken me, that I ſhould be like him, ſaith the holy one?

Iſaias. 42. 8. I am the Lord, this is my name, and my glorie will I not giue to an other, neither my praiſe to grauen Images.

Iſai. 46. 5. To whom will ye make me like, or make me equal, or cõpare me, that

I should be like him? 6. They draw gold out of the bagge and weigh siluer in the balance, and hyre a goldsmith to make a god of it, and they bowe downe and worship it. 7. They beare it vpon the shoulders: they carrie him and set him in his place: so doth he stand and can not remoue from his place, though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation. 8. Remember this & be ashamed: bring it againe to minde, O ye transgressers. 9. Remember the former thinges of olde: For I am God, and there is none other God, and there is nothing like me.

Ierem. 10. 3. The customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe. 4. And another decketh it with siluer, and with gold: they fasten it with hammers, that it fall not. 5. The Idoles stand vp as the palme tree, but speake not: they are borne because they can not go: feare them not, for they can not doe euill, neither can they do good.

Habakkuk. 2. 18. What profiteth the Image? for the maker thereof hath made it an Image, and a teacher of lyes, though he that made it trust therein,

in, when he maketh dumme Idoles. 19. VVo vnto him that saith vnto the wood, awake, and to the dumme stone, rise vp, it shall teach thee: beholde it is laide ouer with gold and siluer, and there is no breath in it.

Act. 17. 29. For as much then, as we are the generation of God, we ought not to thinke, that the Godhead is like vnto, gold or siluer, or stone grauen by art, and the inuention of man.

Rom. 1. 22. VVhen they professed themselues to be wise, they became fooles 23. For they tourned the glorie of the incorruptible God to the similitude of the Image of a corruptible man, and of birdes, and foure footed beastes, and of creeping thinges. 24. VVherefore also God gaue them vp to their hearts lusts, vnto vncleannes, to defile their owne bodies betweene themselues. 25. VVhich tourned the truth of God vnto a lie, & worshipped and serued the creature, forsaking the creator, which is blessed for euer, Amen. 26. For this cause God gaue them vp vnto vile affections.

1. Corinth. 8. 4. Concerning therefore meate sacrificed vnto Idoles, we know that an Idole, is nothing in the worlde, and that there is none other God but

one.

1. *Corinth.10.7. Neither be ye Idolaters as were some of them, as it is written. The people sat downe to eate and drinke, and rose vp to plaie. 14. Wherefore my beloued flie from Idolatrie.*

2. *Cor.6.16. And what agreement hath the temple of God with Idoles: for ye are the temple of the liuing God: as God hath saide, &c.*

1. *Iohn.5.21. Babes keepe your selues from Idoles, Amen.*

This commaundement containeth two points: the one is that God will not be represented by any Image or likenes, whither it be of golde or of siluer, of stone or of wood: whether of Angell or man, or of any beast: whether of the sunne or of the moone, or of a starre, or of other Planets. To be short he will not be represented bodely in any sort what soeuer, and expressely defendeth it with horrible threates and menaces. For seeing he is incomprehensible, it is great temeritie and foolehardines to seeme to comprehend by our senses his greatnes: seeing he is infinite, to goe about to shut

vp

vp his maieſtie, within the compaſſe of a ſtocke or ſtone: ſith he is inuiſible, to ſubiect his glorie to our eyes: ſith he is ſpirituall, to giue vnto his ſubſtaunce an earthly bodie: ſith he is immortall, to make him ſemblable to a dead blocke, ſith he is incorruptible, to preſent him by thinges that putrifie and periſh. The other point is not to worſhip any Image in waie aud manner of religion, not to proſtrate them ſelues before them, to do them any honour, ſeruice, obedience, and much leſſe to call vpon them. Wherefore all thoſe are here condemned, which do kneele down before them, which do ſpeake vnto them, which do tourne their face toward them in praying, which doe kiſſe them, which doe them reuerence, which ſtand bareheaded before them, which do giue vnto them faire and coſtly ornamentes, and do carie vnto them candles.

For I the Lorde thy God, vvhich am a iealous God, vvhich doe viſite the ſinnes

of the fathers vpon the children, vnto the thirde and fourth generation, of them that hate me, and shewe mercie vntó thousandes, in them that loue me, and keepe my commaundementes.

Exod 33.6. So the children of Israell laid their good raiment from them, after Moses came downe from his mount Horeb. 7. Then Moses tooke the tabernacle, and pitched it without the host, farre of from the host, and called it Ohel-moed. And when any did seeke vnto the Lord, he went out vnto the Tabernacle of the congregation, which was without the host.

Numb. 14. 18. The Lord is slow to anger, and of great mercie, and forgiuing iniquitie, and sinnes: but not making the wicked innocent, and visiting the wickednesse of the fathers vpon the children, in the third and fourth generation.

Isai. 39. 7. Isaias menacing the king Ezechias, saith vnto him. *And they*

they ſhall take of thy ſonnes, that ſhall proceede out of thee, and which thou ſhalt beget, ſhall they take away and they ſhalbe eunuches in the palace of the king of Babell.

Ierem.32.18. Thou ſheweſt mercie vnto thouſandes: and recompenſeſt the iniquitie of the fathers, into the boſome of their children after them: O God the great and mightie whoſe name is the Lord of hoſte.

He addeth an horrible menacing and threate, to the ende that one thinke it not a light ſinne to tranſgreſſe this commaundement. And when he termeth himſelfe gelous, he ſheweth in what eſtimation he hath his honour, for it is, euen with God as it is with the husband toward the wife, whom he can not ſuffer to be beloued of any other, alſo God can not ſuffer his honour not onely to be giuen to an other, but alſo to be giuen vnto him ſelfe otherwiſe then he will, and hath ordained. As touching that God doth punith the iniquitie and ſinnes of the fathers in their children, it muſt not be taken ſo, as though that God did puniſh in the innocent children

the ſinnes of others: for God himſelfe repells that in Ezechiell. chap. 18. But for as much as the children are alreadie euen of themſelues & of their owne nature accurſed, God being prouoked of the father and mother abandoneth and forſaketh them, leauing them in their proper nature, that in following the way of their fathers, they may feele the wrath and vengeance of God, not only for the ſinnes of their fathers, but alſo for their owne.

THE THIRD COMmaundement.

Thou ſhalt not take the name of the Lorde thy God in vaine.

Leui. 19. 12. Alſo ye ſhall not ſweare by my name falſely, neither ſhalt thou defile the name of thy God, I am the Lord.

Leuit. 22 32. Neither ſhall ye pollute mine holy name, but I will be halowed among the children of Iſraell: I the

the Lord ſanctifie you.

Iam. 5.12. But before all thinges, my brethren, ſweare not, neither by heauen, nor by earth, nor by any other oth: but let your yea, be yea, and your nay, nay, leſt ye fall into condemnation.

Mat. 5.33. Againe ye haue heard that it was ſaid to them of old time, thou ſhalt not forſweare thy ſelfe, but ſhalt perfourme thine othes to the Lord. 34. But I ſay vnto you, ſweare not at all, neither by heauen, for it is the throne of God. 35. Nor yet by earth: for it is his footeſtoole: neither by Ieruſalem: for it is the citie of the great king. 36. Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one heare white or blacke. 37. But let your communication be, yea, yea: nay, nay. For whatſoeuer is more then theſe, commeth of euill.

Mat. 6.9. Halowed be thy name.

2. Cor. 1.18. Yea, God is faithfull, that our word toward you, was not yea, and nay. 19. For the Sonne of God Ieſus Chriſt who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, was not yea, and nay: but in him it was yea. 20. For all the promiſes of God, in him are yea, and are in

him Amen, vnto the glorie of God thorough vs.

2. Cor. 2. 17. For we are not as many, which make marchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we in Christ.

2. Cor. 4. 2. But haue cast from vs the clokes of shame, and walke not in craftinesse, neither handle we the word of God deceipfully: but in the declaration of the truth we approue our selues to euerie mannes conscience in the sight of God.

Colloss. 4. 6. Let your speach be gracious alwaies, & powdred with salt, that ye may knowe how to aunswere euerie man.

2. Timothy. 2. 25. Instructing them with meekenesse, that are contrarie minded, prouing if God at any time will giue them repentaunce, that they may know the truth.

2. Timoth. 3. 8. And as Iannes and Iambres withstood Moses, so doe these also resist the truth: men of corrupt mindes, reprobate concerning the faith.

Titus. 1. 11. Whose mouthes must be stopped, which subuert whole houses, teaching thinges which they ought not, for filthy lucres sake.

1. Pet.

1. Pet. 4. 11. *If any man speake, let him talke as the wordes of God. If any man minister, let him do it, as of the ability which God ministreth, that God in all thinges may be glorified through Iesus Christ, to whom is praise and dominion for euer and euer Amen.*

OF A LAWFVLL OTH.

Deutero. 6. 13. Thou shalt feare the Lord thy God and serue him, and shalt sweare by his name.

Deuter. 10. 20. Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his name.

Psal. 15. 4. He that sweareth to his owne hinderaunce and chaungeth not.

Psalm. 63. 11. But the King shall reioyce in God, & all that sweare by him, shall reioyce in him: for the mouth of them that speake lies shall be stopped.

Isaias. 45. 23. I haue sworne by my selfe: the word is gone out of my mouth in righteousnesse, and shall not returne. That euerie knee shall bowe vnto me, and euery tongue shall sweare by me.

Rom. 1. 9. For God is my witnesse (whō I serue in my spirit in the Gospell

of his Sonne) that without ceassing I make mention of you. &c,

The name of God, is God himselfe, with his maiestie, and his vertues, as his power, force, wisedome, righteousnesse, iustice, fauour, truth, mercie, goodnesse. &c. Now it is taken in vaine diuers waies as in contemning it, and imploying it to euill vses, in speaking of his workes lightly, without reuerence, and humilitie, or falselie and not in truth, & he which referreth not all that is spoken to the glorie of God, and to the edification of the hearers. And aboue all in swearing temerouslie, and for the confirming of a lie and vntruth. The which thinges are an abhomination before God, as sufficientlie declareth the threate and menace which is added. Wherefore not onely those which sinne against this commaundement, doe oppose them selues against the workes of God, & resist the knowne truth: but also those which in time of affliction do murmure against him. Those also which doe call vpon him, that they may the better be fauoured in their dissoluteneſse & wickedneſse.

Those

Thoſe which do abuſe it to ſorceries, witchcrafts, diuinations, drinks of loue, to ſonges and ſonettes of whooredome, to bannes and curſes (as praying that God confound thoſe which they hate) to fables & ſuch other like. Thoſe which at euery word and raſhly vſe the name of God, and eſpecially thoſe which doe forſweare them ſelues. Thoſe which perſiſt in a wicked acte, becauſe of a temerouſe othe they make. Thoſe that ſweare by any other name thē by the name of God. But we muſt marke, that he doeth not ſimplie forbidde the vſe of his name (for we are commaunded to call vpon him, and to ſweare by him) but he onely defendeth the abuſe which is ſaid to take it in vaine.

THE FOVRTH COMmaundement.

Remēber that thou keepe holy the ſabaoth day, ſix daies ſhalt thou labour, and do all vvhich thou haſt to do, for

the seuenth is the Sabaoth of the Lord thy God. &c.

Gen. 2. 3. So God blessed the seuenth day, and sanctified it, because that in it he had rested from all his worke which God had created and made.

Exod. 31. 13. Speake then also vnto the children of Israell, and say, notwithstanding keepe ye my Sabaoth: for it is a signe betweene me and you, in your generations, that you may know that I the Lord do sanctifie you. 14. Ye shall therefore keepe the Sabaoth, for it is holy vnto you: he that defileth it, shall die the death: therfore whosoeuer worketh therein, the same person shall be euen cute of from amonge his people. 15. Six dayes shall men worke, but in the seuenth day is the Sabaoth of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death. 16. Wherfore the children of Israell shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euerlasting couenaunt. 17. It is a signe betweene me and the children of Israell for euer: for in six daies the Lord made the heauen & the earth, and in the seuenth day he rested

ceased and rested.

Leuitic. 23. 2. Speake vnto the children of Israll, and say vnto them. The feastes of the Lord, which ye shall call the holy assemblies, euen these are my feasts. 3. Sixe dayes shall worke be done, but in the seuenth day shall be the Sabbath of rest, an holy cõuocation: ye shall doe no worke therin, it is the Sabboth of the Lord, in all your dwellinges.

Nomb 15. 32. And while the children of Israell were in the wildernesse, they found a man that gathered stickes vpon the Sabboth day. 36. And all the Congregation brought him without the host, and stoned him with stones, and he died, as the Lorde had commaunded Moses.

Isaias. 1. 14. My soule hateth your new moones and your appointed feasts: they are a burden vnto me: I am weary to beare them.

The Prophet reprehendeth the carnall opinion, which the Iewes had of the Sabbath.

Ierem. 17. 21. Thus saith the Lord, take heede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem. 22. Neither carie foorth burdens out of your

houſes in the Sabbath day: neither do ye any worke, but ſanctifie the Sabbath, as I commaunded your fathers.

Ezec. 20.12. Moreouer I gaue them alſo my Sabbath, to be a ſigne betweene me and them, that they might knowe that I am the Lord, that ſanctifie them.

Ezec. 22.8. Thou haſt deſpiſed mine holy thinges, and haſt polluted my Sabbath.

Ezech. 23. 38. Moreouer thus haue they done vnto me: they haue defiled my Sanctuarie in the ſame day, and haue prophaned my Sabbath.

OF THE DELIVERAUNCE from the Sabbath carnall and figuratiue.

Mat. 12. 1. At that time Ieſus went on a Sabbath day through the corne, & his diſciples were an hungred, and began to plucke the eares of corne and to eate. 2. And when the Phariſes ſaw it, they ſaid vnto him. Behold, thy diſciples do that, which is not lawfull to doe vpon the Sabbath. 3. But he ſaid vnto them, haue ye not read what Dauid did when he was an hungred, and they that were with him? 4. How he entred into the

the house of God, and eate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the priests? 5. Or haue ye not read in the Law, how that on the Sabbath day, the Priestes in the temple breake the Sabbath, & are blameleſſe? 6. But I say vnto you, that here is one greater then the temple. 7. VVherefore if ye knew what this is, I will haue mercie, & not sacrifice, ye would not haue condemned the innocentes. 8. For the Sonne of man is Lord euen of the Sabbath.

Marke. 2. 27. And he said to them, The Sabbath was made for man, and not man for the Sabbath. 28. VVherfore the Sonne of man is Lorde euen of the Sabbath.

Galat. 4. 10. Ye obserue dayes, and monethes, and times, and yeares.

Colloss. 2. 16. Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath daies. 17. VVhich are but a shadow of thinges to come: but the bodie is in Christ.

THE SPIRITVALL AND perpetuall Sabbath.

Isaias. 56. 2. Blessed is the man that doeth this, and the sonne of man, which layeth holde on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any euill.

Isaias. 58. 13. If thou tourne away thy foote from the Sabbath, from doing thy will on my holy day, & call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word.

Isaias. 66. 23. And from moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me saith the Lord.

Hebr. 4. 3. For we which have believed, do enter into rest, as he sayd to the other, As I have sworne in my wrath, if they shall enter into my rest, although their workes were finished from the foundation of the world. 11. Let us studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

The Sabbath had three ends, for the

the which it was first ordained. The one was to be a figure and tipe of our spirituall rest, which consisteth in the continuall mortifiyng of our flesh & corrupt nature, & in the regeneration of newenesse of life For it shewed vnto vs, that we ought to cease from our workes, that is to say, to renoūce & forsake our selues, that the spirit of God might worke in vs, gouerning vs, and in bringing foorth in vs new fruite of righteousnesse and holinesse. Wherefore the Sabbath, in as much as it was ordained of God to this end, did put the people in minde of their pouertie and miserie, to wit, that all that was in them was wicked and naught, wherefore we should ceasse from all our wicked affections and concupiscences, and seeke in God all holynesse. The other end was, that the people might haue a day, in the which they might come together to heare the Law, to do those sacrifices which were ordained, to keepe the other ceremonies, to partake in publique praiers, and for to exercise charitie. The third end was to ease the seruauntes, and labou-

rers, and aboue all eſpeciallie thoſe which are vnder other mens ſubiection. But albeit the Sabbath be aboliſhed concerning the ceremony, notwithſtandinge the ſubſtance remayneth, which is to haue a certaine day, to aſſemble them ſelues to heare ſermons, to make publike prayers, and to celebrate the ſacred Sacramentes of the Lorde. For although we are not bound any more to ſuch an outward obſeruation as were the Iewes, notwithſtandinge the ſpirituall reſt ought of vs diligentlie to be obſerued: that is to ſay, that we ought to renounce all the wicked deſires of our fleſh, that we may be led and conducted by the ſpirit of God. &c.

OF LABOVR.

Gene. 3. 19. In the ſweat of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou retourne.

Iob. 5. 7. But man is borne to trauell, as the ſparkes flie vpward.

Pſal. 128. 2. When thou eateſt the labowres

laboures of thine handes, thou ſhalt be bleſſed, and it ſhall be well with thee.

Prouerb. 6.6. Go to the piſmeere, O ſluggard: behold her wayes, and be wiſe.

Prouerb. 12.11. He that tilleth his land, ſhall be ſatisfied with bread, but he that followeth the idle, is deſtitute of vnderſtanding.

Prouerb. 23.4. Trauell not to much to be rich: but ceaſe from thy wiſedom.

Act. 20.34. Yea, ye know that theſe handes haue miniſtred vnto my neceſſities, and to them that were with me.

1. Cor. 4.12. And labour, worke inge with our owne handes. &c.

Eph. 4.28. Let him that ſtole, ſteale no more: but let him rather labour, and worke with his handes the thing which is good, that he may haue to giue vnto him that needeth.

1. Theſſ. 4.11. And that ye ſtudy to be quiet, and to meddle with your owne buſineſſe, and to worke with your owne handes, as we commanded you. 12. That ye may behaue your ſelues honeſtly, toward them that are without, and that nothing be lacking vnto you.

2. Theſſ. 3.6. We commaund you, brethren, in the name of our Lord Ieſus,

Christ, that ye withdrawe your selues from euery brother that walketh inordinatelie, and not after the instruction, which ye receaued of vs. 7. For ye your selues know how ye ought to follow vs: for we behaued not our selues inordinatelie among you. 8. Neither tooke we bread of any man for naught: but we wrought with labour and trauell night & day, because we would not be chargeable vnto any of you. 9. Not but that we had authoritie, but that we might make our selues an ensample vnto you to follow vs. 10. For euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should not eate.

Although that God giueth not this commaundement properlie to cause vs to trauaile sixe daies in the worke (euen as he defendeth not the labour on the seuenth day as vnlawfull and wicked, but rather to keepe that day for him selfe) notwithstanding it is conuenient that we keepe the ordinaunce, which he from the beginning gaue to Adam, that is, that he should eate his bread in trauell, and in the swear of his browes, not all alike after one sort, but

but euerie one according to his estate. Wherefore the idle, vnprofitable, naught-doers, vagabondes, and other slow-bellies, which in other places are expresslie condemned, are here couertly noted.

THE FIFT COMMAVNdement.

Honour thy father and thy mother. &c.

Looke the places aboue in the creede, after the article, *The holie Catholike Church.*

Father and Mother, are taken here in this place in a more ample and large signification then in the vulgare tongue. For generallie it is taken for all superioritie and power which God hath constituted and set ouer vs: forasmuch as according to their office and estate they ought to be vnto vs fathers, that is to say, they ought to haue a care of those whichare cõmitted to their charge, as of their own children. Our fathers then are those which haue first begotten vs. Secondarily the ministers and pastours of the Church, which

haue charge to minister vnto vs the word of God, and holy Sacraments. The teachers & masters of schooles Thirdly all magistrates, as Kinges, Princes, great Lordes, and all those to whom it appertaineth to minister vnto vs iustice, to maintaine the good in peace and tranquillitie, and to represse the audacity of the wicked. Fourthlie, all Tutours and Ouerseers, which haue the charge of pupils, to guide & gouerne them, as their owne childrden. Fiftly, the Maisters are as fathers to their seruauntes, forasmuch as besides the maintenaunce and wages they owe them, they ought to instruct thē in the feare of God. Lastelie, the auncient and aged, forasmuch as they ought to be vnto vs as guides and leaders not onely by their ēsample of good maners, but also by their good counsell & aduice. *Honour*, also doth not signifie onely an exteriour and outward reuerence: but also obedience and loue. Wherefore to honour *father & mother*, is not onelie to speake vnto them with cappe in hand, and making a legge: but to feare them, to esteeme of them,

to re-

to reuerence them, to beare with them, not to make them ſadde and ſorow, not to ſpeake euill of them, not to ſclaunder them, not to mock them or ſcoffe them, but reuerently to ſpeake vnto them, not to curſe them or banne them, but to wiſh them all proſperitie and health. Moreouer to obey thē in all things, which are not contrary to God and his commaundementes. Thirdelie, to cheriſh and nouriſh them if they haue neede, and to help and ſuccour them in all their neceſſities. This is that which they owe to father and mother.

That thy dayes may be long vpon the earth vvhich the Lorde thy God hath giuen thee.

Eph.6.2.Honour thy father & mother (which is the firſt commaundemēt with promiſe) 3. That it may be well with thee, and that thou maiſt liue long on earth.

S. Paule giueth vs the plaine vnderſtanding of this place, ſaying

there are promised vnto vs two thinges, prosperitie, and long life. And albeit that it oftentymes falleth out otherwise, to wit, that those which are obedient to father and mother, die euen in the floure of their age: and contrariwise, that those which are rebellious and stoubborne, liue longe and that in ioy and prosperitie: notwithstanding the promise is neuer the lesse true. For first of all God sheweth not that which shall befall ech one, but that which ordinarily commeth to passe. Moreouer, God for a good cause and for the profit of his children, doth chaung this blessing into a farre better, to wit this temporall life into euerlasting and eternall life. By this meanes also he woulde proue the faith and patience of fathers and mothers. Contrariewise the vengeance of God on the rebellious is deferred, either to giue them a time of repentaunce, or to chaung it into a farre worse, to wit, at the last to make them to perish after some shamefull and ignominious facion: sometimes for the iust punishment of the fathers and mothers

thers, or of all the whole race: either to afflict and trouble the whole common weale, or for some other causes vnknowen and hid vnto vs.

THE SIXT COMmaundement.

Thou shalt not kill

Genes. 9. 6. Who so sheadeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.

Exod. 21. 12. He that smiteth man and he die, shall die the death.

Leuit. 19. 17. Thou shalt not hate thy brother in thyne heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne. 18. Thou shalt not auenge, nor be mindefull of wronge, against the children of thy people, but shalt loue thy neighbour as thy selfe, I am the Lord.

Leuit. 24. 17. He also that killeth anie man, he shall be put to death.

Deut. 32. 35. Hebr. 10. 30. Vengeance and recompence are mine saith the Lord.

Prouerb. 6. 16. These sixe thinges

doth the Lorde hate, yea his soule abhorreth seuen. 17. The hautie eyes, a lying tongue, and the handes that sheede innocent blood. 18. An heart that imagineth wicked enterprises, feete that be swift in running to mischiefe. 19. A false witnesse that speaketh lies, and him that raiseth vp contentions among breathren.

Prouerb. 10. 12. Hatred stirreth vp contentions: but loue couereth all trespasses.

Prouerb. 17. 11. A seditious person seeketh onely euill, and a cruell messenger shalbe sent against him. 13. He that rewardeth euill for good, euill shall not depart from his house.

Prouerb. 20. 22. Saie not thou, I will recompence euill, but waite vpon the Lorde, and he shall saue thee.

Rom. 12. 19. Dearely beloued, auenge not your selues, but giue place vnto wrath: for it is written, vengeaunce is mine: I will repay saith the Lorde. 20. Therefore, if thine enemie hunger, feede him: if he thirst giue him drinke. for in so doing, thou shalt heape coales of fire on his head. 21. Be not ouercome of euill, but ouercome euill, with goodnesse.

Ephes. 4. 26. Be angrie, but sinne not:

let

let not the ſunne goe downe vpon your wrath. 31. *Let all bitterneſſe, and anger, and wrath, crying and euill ſpeaking be put away from you, with all maliciouſnes* 32. *Be ye courteous one to an other, and tender hearted, forgiuing one another, euen as God for Chriſt ſake forgaue you.*

Col. 3. 12. *Now therefore as the elect of God, holie & beloued, put one tender mercie, kindnes, humblenes of minde, meekenes, long ſuffring:* 13. *Forbearing one another, if any man haue a quarell to another, euen as Chriſt forgaue, euen ſo do ye.* 14. *And aboue all theſe thinges put one loue, which is the bonde of perfectnes.* 15. *And let the peace of God rule in your hearts, to the which ye are called in one bodie, and be amiable.*

1. *Theſ.* 5. 15. *See that none recompenſe euill for euill vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.*

1. *Iohn.* 3. 15. *Whoſoeuer hateth his brother, is a manſlayer, and ye know that no manſlayer hath eternall life abiding in him.*

THE EXPOSITION OF this commaundement

Matth. 5. 21. Ye haue heard that it was saide vnto them of the olde time, Thou shalt not kill: for whosoeuer killeth shalbe culpable of iudgement. 22. But I saie vnto you, whosoeuer is angrie with his brother vnaduisedly, shalbe culpable of iudgement. And whosoeuer saith vnto his brother Raca, shalbe worthy to be punished by the counsell. And whosoeuer shall saie, foole, shalbe worthie to be punished with hell fire. 23. Yf then thou bring thy gift to the alter, and there remembrest that thy brother hath ought against thee. 24. Leaue there thine offring before the altar, and goe thy waie: first be reconciled to thy brother and then come and offer thy gifs. 25. Agree with thine aduersarie quickely, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeãt, and thou be cast into prison. 26. Verelie I saie vnto thee, thou shalt not come out thence, till thou hast paied the vtmost farthing. 39. But I saie vnto you, resist not euill: but whosoeuer shall smite thee on thy

right

right cheeke, turne to him the other also. 40. And if any man will sue thee at the Law, and take away thy coat, let him haue thy cloke also. 41. And Whosoeuer will compell thee to go a mile, go with him twaine, &c. 43. Loue your enemies, blesse them that curse you: do good to them that hate you, and praie for them which hurte you, and persecute you. 45. That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euill, and on the good, and sendeth raine on the iust, and vniust.

By the expositiõ which the Lord giueth, we see that outward murder is not onelie forbidden, but also all hurte and domage, that we may bring to our neighbour, as well to his bodie and life, as landes and liuings: & that whether it be by our owne selues, or by others, whether it be openlie, or secretly. Moreouer, all wrong, iniurie, & cursing. Thirdly all contempt, despite & disdaine which is shewed by word, or any exteriour signe and token. Fourthly, we must passe farther, euen to the verie harte: for the verie fountaine and roote of murder, that is to saie

anger, choler, rancor, hatred, malice and all affection contrarie to brotherlie loue and charitie. Againe thus it is, that it is not sufficient, not to kill, not to ſtrike, not to wronge, not to hate any: but we muſt alſo loue and doe good euen to our enemies, which ſhall hate and harme vs, which ſhall ſpoyle and perſecute vs. And thus farre doth this commaundement reach and extend it ſelfe.

THE SEVENTH COMMAUNDEMENT.

Thou ſhalt not commit adulterie.

Leuit.19. 29. Thou ſhalt not make thy daughter common, to cauſe her to be a whore, leſt the land alſo fall to whoredome, and the land be full of wickednes.

God commaundeth generally all fathers and mothers, to keepe their daughters in chaſtitie and puritie.

Leuit,20.10. And the man that committeth adulterie with an other mans wife, becauſe he hath committed adulterie

tery with his neighbours wife, the adulterer and the adulteresse shall die the death.

Deut.22.25. But if a man finde a betrothed maide in the field, and force her, and lie with her, then the man that lay with her, shall die alone.

Deut.23.17. There shall be no whore of the daughters of Israell, neither shall there be a whore-keeper of the sonnes of Israell.

Iob.31.1. I made a couenaunt with mine eyes: why then should I thinke on a maide?

Prouerb.2.16. And it shall deliuer thee from the straunge woman, euen from the stranger, which flattereth with her wordes. 17. Which forsaketh the guide of her youth, and forgetteth the couenant of her God.

Prouerb.6.32. But he that committeth adulterie with a woman, is destitute of vnderstanding: he that doeth it, destroyeth his owne soule. 33. He shall finde a wound and dishonour, & his reproch shall neuer be put away.

Malach.2.14. The Lord hath bene witnesse betweene thee and thy wife of thy youth, against whom thou hast transgressed: yet is shee thy companion, and

the wife of thy couenaunt. 15. And did not he make one? yet had he abundance of spirit: and wherefore one? because he sought a godlie seede: therefore keepe your selues in your spirit, and let none trespasse against the wife of his youth. 16. If thou hatest her, put her away, saith the Lord God of Israell, yet he couereth the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

Matth. 5. 31. and 19. 9. I say therefore vnto you, that whosoeuer shall put away his wife, except it be for whoredome, and marrie another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

Mat. 19. 8. Rom. 13. 9. Thou shalt not commit adulterie.

Acts. 15. 29. That ye abstaine from thinges offred to idoles, and bloud, and that, that is strangled, and from fornication: from which if ye keepe your selues, ye shall do well.

Rom. 13. 13. So that wee walke honestly, as in the day: not in glotony, and drunkennesse, neither in chambering & wantonnesse, nor in strife and enuying.

1. Cor. 5. 11.

1. Cor. 5. 11. *If any that is called a brother, be a fornicatour, or couetous, or an Idolater, or a railer, or a drunkard, or an extorcioner, with such one eate not.*

1. Corinth. 6. 9. *Know ye not that the vnrighteous shall not inherit the kingdome of God? be not deceaued: neither fornicatours, nor Idolaters, nor adulterers, nor wātons, nor buggerers. 10. Nor theeues, nor couetous, nor drunkardes, nor railers, nor extorcioners shall inherit the kingedome of God. 16. Do ye not know, that he which coupleth him selfe with an harlot, is one bodie? for two, saith he, shall be one flesh. 17. But he that is ioyned vnto the Lord, is one spirit. 18. Flie fornication: euerie sinne that a man doeth is without the bodie: but he that committeth fornication, sinneth against his owne bodie. 19. Know ye not, that your bodie is the temple of the holy Ghost which is in you, whom ye haue of God? and ye are not your owne. 20. For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for ye are Gods.*

1. Cor. 10. 8. *Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.*

Ephes. 5. 3. But fornication, and all vncleanneſſe or couetouſneſſe, let it not be once named among you, as it becommeth Sainctes. 4. Neither filthineſſe, neither fooliſh talking, neither ieſting, which are thinges not comelie, but rather giuinge of thankes. 5. For this ye know, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is an Idolater, hath any inheritaunce in the kingedome of Chriſt, and of God.

Colloſſ. 3. 5. Mortifie therefore your members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe, which is idolatrie.

1. Theſſ. 4. 3. For it is the will of God euen your ſanctification, and that ye ſhould abſtaine from fornication. 4. That euerie one of you ſhould know, how to poſſeſſe his veſſell in holineſſe and honour. 5. And not in the luſt of concupiſcence, euen as the Gentiles which know not God. 7. For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.

OF MARIAGE.

Geneſ. 2. 24. Ephes. 5. 31. For this cauſe

cause shall a man leaue father and mother, and shall cleaue to his wife, and they two shall be one flesh.

Albeit the pietie of the childe toward the father ought aboue all to be kept and reputed inuiolable, notwithstanding Moses sheweth, that mariage doeth passe it, so that it is lesse lawfull to leaue his wife, then either father or mother,

1.Cor.7.2. Neuertheles, to auoide fornication, let euerie man haue his wife, & let euery woman haue her owne husband. &c.

Looke the rest aboue fol.57.& 58.

Hebr.13.4. Mariage is honorable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

THE EXPOSITION OF this commaundement.

Math. 5.27. Ye haue heard that it was said vnto them of old time. Thou shalt not commit adulterie. But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adultery with her alreadie in his heart.

29. Wherefore if thy right eye cause

thee to offend, pluck it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell. 30. *Also if thy right hand make thee to offend, cut it of and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.* 31. *It hath bene said also, whosoeuer shall put away his wife, let him giue her a testimoniall of diuorcement.* 32. *But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whosoeuer shall marrie her that is diuorced, committeth adulterie.*

Vnder one kinde, the most detestable, to wit, adulterie, he forbiddeth all kinde of whoredome, as we may well vnderstand by the other places alleadged. And by the contrarie, he commaundeth all chastitie, and honestie, and aboue all the loyaltie & faithfulnesse of mariage. For euen as God is pure, & cleane, and can haue no coniunction with any thing polluted or prophaned, so he will also that we, (that to him we may be ioyned,) be not defiled with

with any filthinesse: but that our bodie and minde, that it may be his temple, be kept chaste and holie. Now, that also which was sayd of murder, ought also to be understood of whoredome: to wit, that it doth not consist in the outward action onely: but also in the desires of the heart. Wherefore according to the commaundement, it is not enough not to committe the deede actually: but we must also plucke vp by the rootes, all euill cogitations and thoughts, and keepe our heart, our eyes, our handes, and all other partes of our bodie, that they be not contaminated with any vncleannes or defiled with any filthinesse.

THE EIGHT COMmaundement.

Thou shalt not steale.

Leuit. 19. 11. Ye shall not steale neither denie that which ye owe, neither lie one to another.

These wordes *denie* and *lie*, do signifie not onely to deceaue or beguile, but also to make frustrate the

hope and expectation of any one.

13. *Thou ſhalt not do thy neighbour wrong, neither rob him. The work-mans hire ſhall not abide with thee vntill the morning.* 35. *Ye ſhall not do vniuſtlie in iudgement, in line, in weight, or in meaſure.* 36. *You ſhall haue iuſt ballances, true weightes, a true Ephah, and a true Hin.*

Deuteron. 19.14 *Thou ſhalt not remoue thy neighbours marke, which they of olde time haue ſet in thine inheritaunce, that thou ſhalt inherit in the land, which the Lord thy God giueth thee to poſſeſſe it,*

Here is condéned another kinde of theft, when one would enlarge his liuinges to the detriment and domage of an other man.

Deut. 24.14. *Thou ſhalt not oppreſſe an hired ſeruaunt that is needie and poore, neither of thy brethren, nor of the ſtraunger that is in thy land within thy gates.* 15. *Thou ſhalt giue him his hire for his day, neither ſhall the Sunne go dawne vppon it: for he is poore, and therewith ſuſtaineth his life: leſt he crie againſt thee vnto the Lord, and it be ſinne vnto thee.*

Deuter. 15, 13. *Thou ſhalt not haue*

in

in thy bagge two maner of weightes, a great and a ſmall. 14. *Neither ſhalt thou haue in thine houſe, diuerſe meaſures, a great and a ſmall.* 15. *But thou ſhalt haue a right & iuſt weight, a perfect and iuſt meaſure ſhalt thou haue, that thy dayes may be lēgthened in the land, which the Lord thy God giueth thee.* 16. *For all that do ſuch thinges, and all thoſe that do vnrighteouſly, are abhomination vnto the Lord thy God.*

It is to withſtād al ſuttle ſleights, and wicked wayes to gaine goods,

Iob. 24. 2. *Some remoue the lande markes, and reb the flockes, and feede thereof.* 4. *They make the poore to turne out of the way, ſo that the poore of the earth hide them ſelues together.* 5. *Behold, others as wilde Aſſes in wilderneſſe, go foorth to their buſineſſe, and riſe early for a pray: the wildernes giueth him and his children foode.* 6. *They reape his prouiſion in the field, but they gather the late vintage of the wicked.* 7. *They cauſe the naked to lodg without garment, and without couering in the colde.* 8. *They are wet with the ſhowers of the mountaynes, and they embrace the rockes for want of a couering.* 9. *They plucke the fatherleſſe*

from the breast, and take the pledge of the poore. 10. *They cause him to goe naked without cloathing, and take the gleining from the hungrie.*

Prouer. 11. 1. *False ballances are an abhomination vnto the Lord: but a perfect weight pleaseth him.*

Prouerb. 20. 10. *Diuerse weights, and diuerse measures, both these are euen abhomination vnto the Lord.*

Prouer. 28. 24. *He that robbeth his father and mother, and saith, it is no transgression, is the companion of a man that destroyeth.*

Prouerb. 29. 24. *He that is partner with a theefe, hateth his owne soule: he heareth cursing, and declareth it not.*

Isaias. 1. 23. *Thy Princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewardes: they iudge not the fatherlesse, neither doeth the widowes cause come before them.* 24. *Therefore saith the Lord God of hostes, the mightie one of Israell, Ah, I will ease me of mine aduersaries, and auenge me of mine enemies.*

Isaias. 10. 1. *Vvo vnto them that decree wicked decrees, and write grieuous things.* 2. *To keepe backe the*

poore

poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, & that they may spoile the fatherlesse. 3. What will ye doe now in the day of visitation, and of destruction, which shall come from farre? to whom will ye flie for helpe? and where will ye leaue your glorie? 4. Without me euerie one shall fall among them that are bound, and they shall fall downe among the slaine.

Amos. 8. 4. Heare this, O ye, that swallow vp the poore, that ye may make the needy of the land to faile. 5. Saying, when will the new moneth begin, that we may sell corne? and the Sabbath, that we may set foorth wheat, and make the Ephah small, and the shekell great, and falsifie the weights by deceipt? 6. That we may buy the poore for siluer, and the needie for shoes, yea, and sell the refuse of the wheat. 7. The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

Mich. 6. 10. Are yet the treasures of wickednesse, in the house of the wicked, and the scant measure, that is abominable? 11. Shall I iustifie the wicked ballances, and the bagge of deceipt full

weightes? 12. For the rich men thereof are full of cruelties, and the inhabitantes therof haue ſpoken lies, & their tongue is deceitfull in their mouth. 13. Therefore alſo will I make thee ſicke in ſmiting thee, and in making thee deſolate, becauſe of thy ſinnes. 14. Thou ſhalt eate and not be ſatisfied, and thy caſting downe, ſhall be in the midſt of thee, and thou ſhalt take hold, but ſhalt not deliuer: and that which thou deliuereſt, will I giue vp to the ſword. 15. Thou ſhalt ſow, but not reape: thou ſhalt tread the olines, but thou ſhalt not annoint thee with oyle, and make ſweete wine, but ſhalt not drinke wine.

Luke. 3. 14. The ſouldiers likewiſe demaunded of him, ſaying, And what ſhall we doe? And he ſaid vnto them, Do violence to no man, neither accuſe anie falſlie, and be content with your wages.

Eph. 4. 28. Let him that ſtole, ſteale no more: but let him rather labour, and worke with his handes the thing which is good, that he may haue to giue vnto him that needeth.

1. Theſſ. 4. 6. That no man oppreſſe or defraude his brother in any matter: for the Lord is a reuenger of all ſuch

thinges,

thinges, as we alſo haue tolde you before times and teſtified.

OF ALMES-GIVING and liberalitie to the poore and needie.

Leuit.19.9. When ye reape the harueſt of your land, ye ſhall not reape euerie corner of your field, neither ſhalt thou gather the glayninges of thy harueſt.

Deut.15.7. If one of thy breathren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother. 8. But thou ſhalt open thine hand vnto him, and ſhalt lend him ſufficient for his neede which he hath.

Pſal.112.5. A good man is mercifull and lendeth, and will meaſure his affaires by iudgement. 9. He hath diſtributed and giuen to the poore: his righteouſnes remaineth for euer: his horne ſhalbe exalted with glorie.

Prouer.3.9. Honour the Lorde with thy riches, and with the firſt fruites of all thine increaſe.

Prouer. 28. 27. He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.

Isaias. 58. 7. Is it not to deale thy breade to the hungrie, and that thou bring the poore that wander, vnto thine house: when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh.

Theft is not only that, which the vulgar sort take it to be, but also all traffique and meanes, which they vse for to draw vnto themselues, the substance and goodes of their neighbours, whether it be by piracie, robberie, theft, or all other like pilling & polling: whether it be by fetches, fraude, force, sleights, sutteltie, craft, couſenage, guile and deceite. Briefly & in summe, in what sorte soeuer we wittingly and willingly defraude & deceiue our neighbour, that is theft: for to rehearse all the kindes of theft would be to longe. Moreouer it is theft, if one doe not his dutie toward others according to his vocation, vnto the which he is called, as receiuers, proctors, artificers, fermers, solicitours, aduocates, and such

such like. And for as much as we are commaunded that we haue a mutuall care the one of the other, as mẽbers of one body: the inhumanitie of those which beare no fauour, which doe not helpe and succour those which stande in neede, when as they may, is very theft before God. Lastly that which was saide of murther & of adulterie, may here also haue place: to wit, that theft before God is not iudged onely by the outward action, but also by the inwarde desire and affection of the hearte. Wherefore God doth also iudge him a thiefe, which vnlawfully desireth to haue that, which belongeth & appertaineth to his neighbour, although he bring not his dedefires to an effect, and accomplish his couetous affection.

THE NINTH COMmaundement.

Thou shalt not beare false witnesse against thy neighbour.

Exod. 23. 1. Thou shalt not receiue a false

false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse. 2. Thou shalt not follow a multitude to do euill, neither agree in a controuersie, to decline after many and ouerthrow truth, &c. 7. Thou shalt keepe thee farre from a false matter.

Deut. 19. 16. If a false witnesse rise vp against a man to accuse him of trespasse. 17. Then both the men which striue togeather, shall stand before the Lord, euen before the Priestes, and the Iudges, which shalbe in those dayes. 18. And the Iudges shall make diligent inquisition: and if the witnesse be found false, and hath giuen false witnesse against his brother. 19. Then shall ye do vnto him, as he had thought to do vnto his brother: so thou shalt take euill away foorth of the middest of thee. 20. And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you. 21. Therefore thine eye shall haue no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

Psal. 5. 6. Thou shalt destroie them that speake lies.

Psal. 12. 2. They speake deceitfully

euery

euerie one with his neighbour, flattering with their lippes, and ſpeake with a double heart. 3. The Lord cut of all flattering lippes, and the tongue that ſpeake proude thinges.

Pſal.15.2 He that walketh vprightly and worketh righteouſnes, and ſpeaketh the truth in his heart. 3. He that ſlandereth not with his tongue, nor doth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.

Pſal. 34.12. 1. Peter. 3.10. What man is he, that deſireth life, and loueth long dayes for to ſee good 13. Keepe thy tongue from euill, and thy lippes: that they ſpeake no guile.

Pſal. 50. 19. Thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceite.

Prouerb 6.16. Theſe ſix things doth the Lorde hate: yea, his ſoule abhorreth ſeuen. 17. The hautie eyes, a lying tongue, and the handes that ſheede innocent blood. 18. An heart that imagineth wicked enterpriſes, feete that be ſwift in running to miſchiefe. 19. A falſe witneſſe that ſpeaketh lies, and him that raiſeth vp contention among brethren.

Prouerb. 12. 17. He that speaketh the truth, will shew righteousnes: but a false witnesse vseth deceit.

Prou. 19. 5. A false witnesse shall not be vnpunished: and he that speaketh lyes shall not escape.

Prouerb. 24. 9. The scorner is abhomination vnto men.

Prou. 25. 18. The man that beareth false witnesse against his neighbour, is like an hammer, and a sword, & a sharp arrow.

Prouerb. 26. 28. A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

Matth. 19. 18. Rom. 13. 9. Thou shalt not beare false witnesse.

Ephes. 4. 25. Wherefore cast of lying and speake euerie man the truth vnto his neighbour: for we are members one of another.

Iames. 4. 11. Speake not euill one of another, breathren, he that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the law, and condemneth the lawe: and if thou condemnest the law, thou art not an obscruer of the law, but a iudge. 12. There is one lawgiuer which is able to saue, and to destroy, who art thou that iudgest.

iudgest another man?

1. Peter. 2. 1. *Wherfore laying aside all maliciousnesse and all guile, and dissimulation, and enuie, and all euill speaking. 2. As newborne babes desire the sincere milke of the worde, that ye may grow thereby.*

False witnesses are not onely those which in iudgement depose falsely against their neighbour: but whosoeuer hurteth by falshood, the renoume and good name of another in what sorte soeuer it be, whether, it be publikely, or priuatly, whether it be by worde, or writing, or painting, or signes and tokens. Wherefore are forbidden all false reportes, all detractions, all false accusations, al defamations, al mockeries, all querkes and quippes, all gibes and iestes, all bitter scoffes and tauntes, by the which one either openly or secretly nippeth, and as it were pricketh and pincheth any one euen to the gaule. Moreouer, when any one doth depraue, alter, chaunge or disguise the words of any other tourning them to euill, albeit they were spoken to a good intent, or may be well taken, or at the

leſt are not of themſelues naught and wicked: as did the witneſſes of Ieſus Chriſt. That is a kinde alſo of falſe witneſſe, when as by ſilence or diſſimulation, one ſuffereth & permitteth his neighbour to be defamed, or at the leſt defrauded: eſpecially when it is by the magiſtrate required at our hands, that we ſpeake the truth and nothing but the truth, for the teſtimonie & witnes are not ſimplie forbidden, but the falſhood. Wherefore to haue the mouth ſhut, and to hide the faultes of thoſe which doe offend, and to ſooth thē vp in their ſinne, for feare of defaming them, is to wreſt and writh the commaundement, from his true & proper ſence and meaning, and not to haue reſpect vnto the ende and ſcope of the law-maker and giuer, which is mutually, to exerciſe loue and charitie one toward the other. Therefore euen as we are bounde, to beare witneſſe of the truth, when we are required, ſo ought we alſo to reprehende, when occaſion ſhalbe offred, yea and that to accuſe him to the Church and congregation, ſo that all be done in ſimplicitie

citie, in loue and charitie.

THE TENTH COMmaundement.

Thou shalt not couet thy neighbours houſe, Thou shalt not couet thie neighbours vvife, Thou shalt not couet thy neighbours ſeruaunt, nor his maide, nor his oxe, nor his aſſe, nor anie thinge that is his, &c.

Geneſ.6.5. When the Lord ſaw that the wickedneſſe of man was great in the earth, & all the imaginations of the thoughtes of his heart, were onely euill continually. 6. Then it repẽted the Lord, that he had made man in the earth, & he was ſorie in his heart.

Geneſ.8.21. The imagination of mãs heart is euill euen from his youth: neither will I ſmite any more all thinges liuing as I haue done.

Ierem.17.9. The heart is deceitfull and wicked aboue all thinges, who can

know it?

Rom. 6. 12. Let not sinne therefore raigne in your mortall bodie, that ye shoulde obey it in the lustes thereof. 13. Neither giue your mẽbers as weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnes vnto God.

Rom. 7. 17. 20. Now then, it is no more I, that do it, but the sinne that dwelleth in me. 23. But I see an other law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which is in my members.

Rom. 8. 6. For the wisedome of the flesh is death, but the wisedome of the Spirite is life and peace. 7. Because the wisedome of the flesh is enemie against God: for it is not subiect to the law of God, neither in deede can be. 8. So then they that are in the flesh can not please God.

OF AVARICE AND couetousnesse.

Prouerb. 15. 27. He that is greedie of

of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

Isa. 56.11. And these greedy dogges can neuer haue enough: and these sheepe-heardes can not vnderstand: for they all looke to their owne way, euerie one for his aduantage, and for his owne purpose.

Isaias. 57.17. For his wicked couetousnes I am angrie with him, and haue smitten him: I hid me and was angrie, yet he went away, and turned after the way of his owne heart.

Ierem. 6.13. For from the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnesse, and from the Prophet, euen vnto the Priest, they all deale falslie.

Iere. 8.10. For euerie one, from the least vnto the greatest, is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsly.

Math. 6.19. Lay not vp treasures for your selues vpon the earth, where the moth and cancar corrupt, and where theeues dig through and steale. 20. But lay vp treasures for your selues in heauen, where neither the moth nor cancar corrupteth, and where theeues neither digge through nor steale. 21. For

where your treasure is, there will your heart be also. 22. The light of the body is the eye: if then thine eye be single, thy whole bodie shall be light. 23. But if thine eye be wicked, then all thy body shall be darke.

Mat. 16. 26. For what shall it profit a man, though he should win the whole world, if he lose his owne soule?

Mat. 19. 23. Verelie I say vnto you, that a rich man, shall hardlie enter into the kingedome of heauen. 24. And againe I say vnto you, It is easier for a Cammell to go through the eye of a needle, then for a rich man, to enter into the kingedome of God.

Marke. 10. 24. How hard it is for them that trust in riches, to enter into the kingedome of God! 25. It is easier for a Cammell to go through the eye of a needle, then for a rich man to enter into the kingedome of God.

Luke. 12. 15. Wherefore he saide vnto them, Take heede, and beware of couetousnesse: for though a man haue aboundance, yet his life standeth not in his riches. 33. Make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

Luke.

Luke. 18. 24. *With what difficultie ſhall they that haue riches, enter into the kingedome of God?*

Rom. 7. 7. *For I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.*

1. *Cor.* 10. 24. *Let no man ſeeke his owne, but euery man anothers wealth.*

1. *Corinth.* 13. 5. *It diſdayneth not, it ſeeketh not her owne thinges: it is not prouoked to anger: it thynketh not euill.*

1. *Tim.* 6. 6. *But Godlineſſe is great gaine, if a man be content with that he hath.* 7. *For we brought nothing into the world, and it is certaine, that wee can carie nothinge out.* 8. *Therefore when we haue foode and rayment, let vs therewith be content.* 9. *For they that will be rich, fall into temptation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.* 10. *For the deſire of monie, is the roote of all euill, which while ſome luſted after, they erred from the faith, and pierced them ſelues through with many ſorowes.*

Hebr. 13. 5. *Let your conuerſation be without couetouſneſſe, and be content with theſe thinges that ye haue: for he*

hath said, I will not faile thee, neither forsake thee. 6. So that we may boldlie say, The Lord is my helper, neither will I feare, what man can do vnto me.

Iames. 1.14. But euery man is tempted, when he is drawne away by his owne concupiscence, and is entised. 15. Then when lust hath conceaued, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death.

1. Iohn. 2. 15. If any man loue the world, the loue of the father is not in him. 16. For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life,) is not of the father, but is of the world. 17. And the world passeth away, and the lustes thereof: but he that fulfilleth the will of God, abideth euer.

THE EXPOSITION OF this commaundement.

Romanes. 7. 7. I knew not sinne, but by the Law: For I had not knowne lust, except the Law had said, Thou shalt not lust. 8. For without the Law sinne is dead. 9. For I once was aliue, without the Lawe: but when the commaundement came, sinne reuiued.

God

God doeth not condemne onely the exteriour faultes, and outward offenſes (that is to ſay, which are put in practiſe, and brought to effect,) and the euill willes, mindes, and cogitations, but alſo all luſt and concupiſcence whatſoeuer, which doeth ſollicite, prouoke, and pricke vs forward to naughtineſſe & wickedneſſe. And albeit here is made mention onelie of luſt and concupiſcence touchinge adulterie, and couetouſneſſe, foraſmuch as vnto them we are moſt enclined, notwithſtanding that alſo is forbidden whoſe will of the minde and outward workes are forbidden and defended.

A BRIEFE SVMMARIE and content of all the commaundementes, in the which conſiſteth the whole obſeruation and accompliſhmẽt of them.

Math. 22. 36. Maiſter which is the greateſt commaundement in the Law? 37. *Ieſus ſaid to him, Thou ſhalt loue the Lord thy God with all thine heart,*

with all thy ſoule, & with all thy minde. 38. *This is the firſt and the greate commaundement.* 39. *And the ſecond is like vnto this, Thou ſhalt loue thy neighbour as thy ſelfe.* 40. *On theſe two commaundements hangeth the whole Law, and the Prophets.*

Iohn. 13.34. *A new commaundement giue I vnto you, that ye loue one an other, as I haue loued you: that ye alſo loue one another.* 35. *By this ſhall all men know that ye are my diſciples, if ye haue loue one to another.*

Rom. 13.8. *Owe nothing to any man, but to loue one another: for he that loueth an other, hath fulfilled the Law.* 9. *For this, Thou ſhalt not commit adulterie, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not couet: and if there be any other commaundement, it is briefly comprehended in this ſaying, euen in this, Thou ſhalt loue thy neighbour as thy ſelfe.* 10. *Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Law.*

Gallat. 5.14. *For all the Law is fulfilled in one word, which is this, Thou ſhalt loue thy neighbour as thy ſelfe.*

1. *Tim.* 1.5. *For the end of the commaundement*

maundement is, loue out of a pure heart and of a good conſcience, and of faith vnfained.

1. *Iohn.* 4. 19. *We loue him, becauſe he loued vs firſt.* 20. *If any man ſay, I loue God, and hate his brother, he is a lier: for how can he that loueth not his brother, whom he hath ſeene, loue God whom he hath not ſeene?* 21. *And this commaundement haue we of him, that he that loueth God, ſhould loue his brother alſo.*

THE LAW WRITTEN in the heartes of the faithfull.

Iſaias. 54. 13. *Iohn.* 6. 45. *And thy children ſhall be taught of the Lord, & much peace ſhall be to thy children.*

Ierem. 31. 33. *Hebr.* 8. 10. 11. 12. *But this ſhall be the couenaunt that I will make with the houſe of Iſraell, after thoſe dayes, ſaith the Lord, I will put my Lawe in theyr inwarde partes, and write it in their heartes, and will be their God, and they ſhall be my people.* 34. *And they ſhall teach no more euerie man his neighbour, and euerie man his brother, ſaying, know the Lord: for they ſhall all know me, from the*

least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, & will remember their sinnes no more.

Ierem. 32. 39. And I will giue them one heart, and one way, that they may feare me for euer, for the welth of them, and of their children after them.

Ezech. 11. 19. and 36. 27. And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bodies, and will giue them an heart of flesh. 20. That they may walke in my statutes, and keepe my iudgementes, execute them: and they shall be my people, and I will be their God.

2. Cor. 3. 3. In that ye are manifest, to be the epistle of Christ, ministred by vs, and written, not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshly tables of the heart.

THE END AND FVLfilling of the Law in Christ, and by Christ.

Math. 5. 17. Thinke not that I am come to destroy the Law, or the Prophetes

phets. I am not come to destroy them but to fulfill them.

Rom. 8. 2. *For the Law of the spirit of life which is in Christ Iesus, hath freed me from the Law of sinne and of death.* 3. *For (that that was impossible to the Law, inasmuch as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinnefull flesh, and for sinne, condemned sinne in the flesh.* 4. *That the righteousnesse of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the spirit.*

Rom. 10. 4. *For Christ is the end of the Law, for righteousnesse vnto euerie one that beleeueth.*

Eph. 2. 14. *For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall.* 15. *In abrogating through his flesh the hatred, that is, the Law of commaundementes, which standeth in ordinances, for to make of two one newe man in himselfe, so making peace.* 16. *And that he might reconcile both vnto God in one bodie, by his crosse, and slay hatred thereby.*

Hebr. 2. 2. *For if the word spoken by Angels was stedfast, and euery transgression, and disobedience receaued a*

iust recompence of reward. 3. How shall we escape, if we neglect so great salvation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him. 4. God bearing witnesse thereto, both with signes and wonders, and with diuerse miracles, and gifts of the holy Ghost, according vnto his owne will.

Hebr. 7. 19. For the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw neare vnto God.

THE COMMAVNDEment which God gaue to all men to keepe his Law. And first to all rulers & gouernours of the people, to cause it to be in greater recommendation.

Nombers. 15.39. And he shall haue the fringes, that when ye looke vpon them, ye may remember all the commaundementes of the Lord, & do them: and that ye seeke not after your owne hearts, nor after your owne eyes, after the which ye go a whoring. 40. That ye may remember and do all my commaunde-

mentes,

dementes, and be holy vnto your God.

Deut. 4. 6. Keepe them therefore, & do them: for that is your wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinaunces, and shall say, onelie this people is wise, and of vnderstanding, and a great nation. 7. For what nation is so great, vnto whom the gods come so neare vnto them, as the Lord our God is nearer vnto vs, in all that we call vnto him for? 8. And what nation is so great, that hath ordinaunces and lawes so righteouse, as all this Law, which I set before you this day? 9. But take heede to thy selfe, and keepe thy soule diligentlie, that thou forget not the thinges which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes.

Deut. 6. 6. And these wordes which I commaund thee this day, shall be in thine heart. 7. And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. 8. And thou shalt binde them for a signe vpon thine hand,

and they ſhall be as frontlets betweene thine eyes 9. Alſo thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates.

Deut. 32. 46. Set your heartes vnto all the wordes, which I teſtifie againſt you this day, that ye may commaund them vnto your children, that they may obſerue and do all the wordes of this Lawe.

HOWE THAT WEE

ought not to adde or diminiſh from the Law and word of God, but keepe it diligentlie without declining either to the right hād or to the left.

Deut. 4. 2. Ye ſhall put nothing vnto the word which I commaund you, neither ſhall ye take ought therefrom, that ye may keepe the commaundementes of the Lord your God, which I commaund you.

Deut. 5. 32. Ioſ. 1. 7. and 23. 6. Take heede therefore, that ye do as the Lord your God hath commaunded you, journe not aſide to the right hand, nor to the left. 33. But walke in all the wayes which the Lord your God hath commaunded

maunded you, that ye may liue, and that it may go well with you: and that ye may prolonge your dayes in the lande which ye shall possesse.

Iosh. 6. 18. And thou shalt do that which is right and good in the sight of the Lord.

Iosh. 12. 8. Ye shall not do after all these thinges that we do heare this day. that is, euerie man whatsoeuer seemeth him good in his owne eyes. 28. Take heede, and heare all these wordes which I commaund thee, that it may go well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God. 32. Therefore whatsoeuer I commaunde you, take heede you do it: thou shalt put nothing thereto, nor take ought therefrom.

Ioshua. 1. 7. Onelie be thou strong, and of a most valiant courage, that thou maist obserue and do according to the Lawe which Moses my seruaunt hath commaunded thee: thou shalt not turne away from it, to the right hand, nor to the left, that thou mayest prosper whethersoeuer thou goest.

Ioshua. 23. 6. Be ye therefore of a valiant courage, to obserue and do all

that is written in the booke of the Law of Moſes, that ye tourne not therefrom, to the right hand nor to the left.

Gallat. 1.8. *But though that we, or an Angell from heauen, preach vnto you otherwiſe then that, which we haue preached vnto you, let him be accurſed.*

THE LAW IS GOOD and holie.

Rom. 7. 12. *The Law is holie, and the commaundement is holie, and iuſt, and good.*

1. *Timoth.* 1. 8. *And we know, that the Law is good, if a man vſe it lawfullie.*

ALTHOVGH IT DOETH not iuſtifie, and bring any one to perfection.

Rom. 3. 19. *Now we know that what ſoeuer the law ſaith, it ſaith it to them which are vnder the law, that euerie mouth may be ſtopped, and all the world be culpable before God.* 20. *Therefore by the wordes of the law ſhall no fleſhe be iuſtified in his ſight: for by the lawe commeth the knowledge of ſinne.*

Rom.

Rom.4.13. For the promise that he should be the heire of the worlde, was not giuen to Abraham or to his seede, through the law, but through the righteousnes of faith. 14. For if they which are of the law, be heires, faith is made voide, and the promise is made of none effect.

Rom.8.3. For (it was impossible vnto the law, inasmuch as it was weake, because of the flesh) God sending his owne sonne in the similitude of sinneful flesh, and for sinne, condemned sinne in the flesh. 4. That the righteousnes of the law might be fulfilled in vs, which walke not after the flesh, but after the spirite.

Gal.2.16. Know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ: euen we, I saie, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ and not by the workes of the law, because that by the workes of the law no flesh shalbe iustified. 21. I do not abrogate the grace of God: for if righteousnes be by the law, then Christ died without a cause.

Gal.3. 18. For if the inheritance be of the law it is no more by the promise, but God gaue it to Abraham by promise

21. *Is the law then against the promise of God? God forbid: for if there had ben a lawe giuen which could haue giuen life, surely righteousnes shoulde haue bene by the law.* 22. *But the Scripture hath concluded al vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.*

Gal.5.4. Ye are abolished from Christ: whosoeuer are iustified by the law, ye are fallen from grace. 5. *For we through the spirite waite for the hope of righteousnes through faith.*

THE LAW WITHOVT the Spirite doth but breed condemnation and death & without that sinne is not imputed, and by it sinne is augmented.

Rom.4.15. For the law causeth wrath: for where no law is, there is no transgression.

Rom.5.13. For vnto the time of the law was sinne in the worlde, but sinne is not imputed, while there is no law. 20. *Moreouer the lawe entred thereupon that the offence should abound, neuertheles where sinne aboũded, there grace abounded*

abounded much more.

Rom.7.8. But ſinne tooke an occaſion by the commaundement, and wrought in me all maner of concupiſcence: for without the Law ſinne is dead. 9. For I once was aliue, without the law, but whē the commandement came, ſinne reuiued, 10. But I died and the ſame commaundement, which was ordained vnto life, was found to be vnto me vnto death. 11. For ſinne tooke occaſion by the commaūdement, and deceiued me, and thereby ſlew me. 13. Was that then which is good made death vnto me? God forbid: but ſinne that it might appeare ſinne, wrought death in me by that which is good, that ſinne might be out of meaſure ſinneſull by the commaundement.

1. Cor. 15. 56. The ſting of death is ſinne: and the ſtrength of ſinne is the law.

2. Cor. 3. 7. If then the miniſtration of death written with letters, and ingraue in ſtones, was greeuous: ſo that the children of Iſraell could not behold the face of Moſes, for the glorie of his countenaunce (which glorie is done away) 8. How ſhall not the adminiſtation of the ſpirite be more glorious? 9. For if the mi-

niſtery of condemnation was glorioufe, much more doeth the miniſtration of righteouſnes exceede in glorie.

OF OVR DVTIE TOwarde God

Deut. 10. 12. *And now Iſraell, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to ſerue the Lorde thy God with all thine hearte, and with all thie ſoule.* 13. *That thou keepe the commaundementes of the Lorde, and his ordinaunces, which I comaund thee this daie, for thy wealth.*

Luke. 10, 28. *This doe and thou ſhalt liue.*

Luke. 17. 10. *So likewiſe ye when ye haue done all thoſe thinges which are commaunded you, ſay, we are vnprofitable ſeruaunres: we haue done that which was our dutie to do.*

Iames. 2. 10. *For whoſoeuer ſhall keepe the whole law, and yet fayleth in one point, he is giltie of all.* 11. *For he that ſaide, Thou ſhalt not commit adulterie, ſaid alſo, Thou ſhalt not kill. Now though thou doſt none adulterie, yet if*

thou

thou killest, thou art a transgressour of the law.

AN ADMONITION TO those which assemble themselues togeather either to teach or to take their refection.

1. *Cor.* 10. 31. *Whether therefore ye eate or dinke, or whatsoeuer ye do, do all to the glorie of God.*

1. *Cor.* 14. 26. *When ye come togeather, according as euerie one of you hath a psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all thinges be done vnto edifying.*

1. *Timoth.* 4. 1. *Now the spirite speaketh euidently, that in the latter time some shall depart from the faith, & shal giue heede vnto spirites of errour, and doctrines of diuells.* 2. *Which speake lies through hypocrisie, and haue their consciences burned with an hote iron.* 3. *Forbidding to marrie, and commaunding to abstaine from meates, which God hath created to be receiued with thanks giuing of them, that beleeue and knowe the truth.* 4. *For euerie creature of God*

is good, and nothing ought to be refuſed, if it be receiued with thanks-giueing. 5. For it is ſanctified by the worde of God and prayer.

CHRISTES EXAMPLE.

Matth. 26. 26. And as they did eate, Ieſus tooke the bread and when he had giuen thankes, he brake it, and gaue it to his diſciples, and ſaide, take eate this is my bodie. 30. And when they had ſong a pſalme, they went out into the mount of Oliues.

THE FORME OF prayer before meates.

Pſal. 67. 1. God be mercifull vnto vs and bleſſe vs, and cauſe his face to ſhine among vs. 2. That they may know thy way vpō earth, & thy ſauing health among all nations.

AN OTHER.

Epheſ. 1. 3. Bleſſed be God euen the father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſinges in heauenlie thinges in Chriſt, as he

he hath chosen vs in him, before the foundation of the world, that we should be holie, & without blame before him in loue.

AN OTHER PRAYER.

Ephes.3.20. Vnto him therefore that is able to doe exceeding abundantly, aboue all that we aske or thinke, according to the power that worketh in vs, 21. Be praise in the Church by Iesus Christ, throughout all generations for euer Amen.

AN OTHER.

Colos.3.17. And what soeuer, ye shall do, in word, or deede, do all in the name of the Lorde Iesus, giueing thankes to God euen the father by him.

AN ADMONITION TO acknowledge Gods goodnesse and benefites towards vs.

Deut.6.11. And when thou hast eaten and art full. 12. Beware lest thou forget the Lord, which brought thee out of the land of Egypt out of the house of bondage.

THANKES-GIVING after meales

1. *Timoth.* 17. *Now vnto the kinge euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer and euer. Amen.*

Apoc. 5. 13. *Praise and honour, and glorie and power be vnto him, that sitteth vpon the throne & vnto the lambe for euermore.*

AN OTHER.

Apoc. 7. 12. *Praise and glorie and wisedome, and thankes and honour, and power, and might, be vnto God for euermore. Amen.*

A GENERALL blessing.

Numb. 6. 23. *Thus shall ye blesse the children of Israell, and saie vnto them* 24. *The Lord blesse thee and keepe thee,* 25. *The Lord make his face shine vpon thee, and be merciful vnto thee,* 26 *The Lord lift vp his countenãce vpõ thee & giue thee peace.* 27. *So they shal put my name vpon the children of Israell, and I will blesse them.*

AN

AN OTHER BLESSING on them which keepe Gods will and commaundement.

Deut. 28.1. *If thou ſhalt obey diligentlie the voice of the Lorde thy God, and obſerue and doe all his commaundementes, which I commaund thee this day, then the Lord thy God will ſet thee on high abcue all the nations of the earth: &c.* 3. *Bleſſed ſhalt thou be in the citie, and bleſſed alſo in the field.*

Mat. 6.33. *But ſeeke ye firſt the kingdome of God and his righteouſnes, and all theſe thinges ſhall be miniſtred vnto you.*

VVHAT GOD IS.

GOd is infinite power, wiſedome and goodneſſe, without beginning and without end, the vnchangable true, iuſt & mercifull: one God in three perſons, Father, Sonne, and holy Ghoſt: in whom are all things, by whom all thinges were made, & of whom all thinges are giuen.

VVHAT MAN IS.

MAn was created after the image of God in righteouſnes

and holynes of life, garnished with reason, capable of perpetuall felicitie and blessednesse, made partaker of the heauenlie wisedome, righteousnesse, vertue, integritie, truth, innocencie: constituted and ordained Maister and Lord ouer all the creatures of the earth: but by the sinne of our first father Adam, he was depriued of all these blessinges, and became poore, miserable, wicked, ignorant of the good, vniust, a lyar, variable, inconstant, couetous of honour, an hypocrite, subiect to sinne, in the which he is borne and conceaued.

MATTH. XIX.

Yf thou wilt enter into euerlasting life keepe the commaundementes.